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THE
UTAH
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AND
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MAGAZINE



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**GENEALOGICAL SOCIETY
OF UTAH**

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GEORGE E. MAYCOCK

THE
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PUBLISHERS OF

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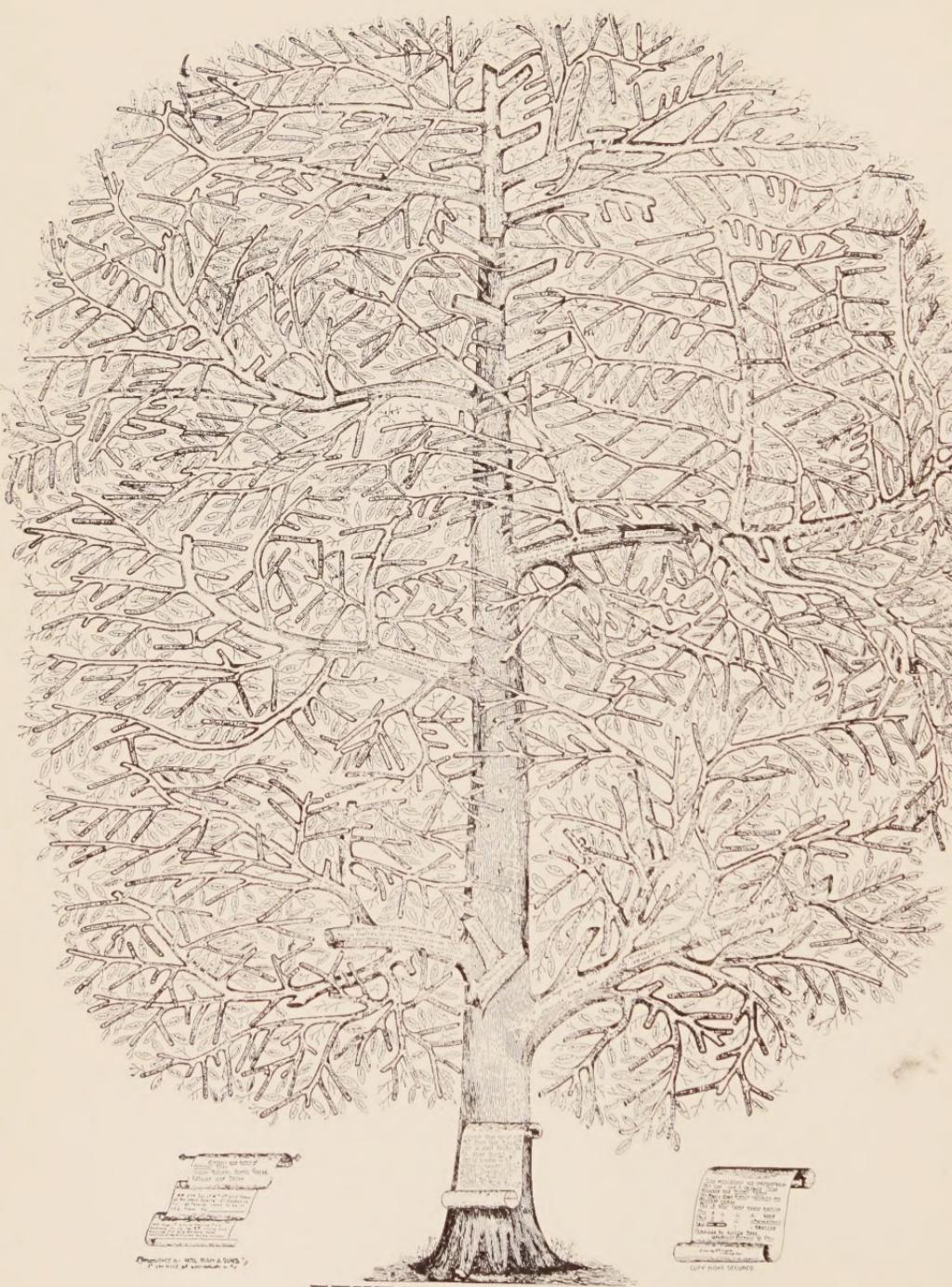
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Post Office Box 124, Chicago

Ancestries traced, application papers prepared for membership in any society, and family histories and charts compiled and edited.

Special attention given to cases involving legal action—such as proofs of heirship, investigation of titles to property on the basis of true heirship, etc.

References and terms on request

Have you seen the new Genealogical Questionnaire (25c), Abstract of Ancestry (35c), Record Sheet (10c), and Ancestral Chart (85c), all post-paid? They are invaluable for securing and collating information in difficult cases. Send for one. Rates in quantities. Descriptive circular free on request. Can also be had at above prices from Deseret Book Co., Salt Lake City, Utah.



GENEALOGICAL TREE.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

JANUARY, 1928

Obtaining Scandinavian Genealogies

By Elder John A. Widtsoe

(Member of the Council of Twelve and Board of
Directors of the Genealogical Society of Utah)

There is an increasing demand within the Church for Scandinavian genealogies. Those who, upon their own responsibility, have gone back to the Scandinavian countries to do research in genealogy for themselves and for clients in Utah are few in number. Constant requests come to the office of the Genealogical Society for help in this matter. Therefore, some months ago, the Society undertook to devise ways and means by which Scandinavian genealogies might be more readily obtained. Letters were sent to all the State archives in Denmark, Sweden and Norway, asking if each archive could undertake, through its own members or through competent local research workers, to secure genealogies for people in Utah and neighboring states.

Courteous replies were promptly received from all the archives. In many cases the suggestion was made that regular employees of the archives would be willing to undertake such work at a fixed price per hour. In other cases it was suggested that competent private genealogists could be recommended by the archives, and their terms given.

From this investigation it would seem that Scandinavian genealogies may be obtained by addressing the archive nearest to the place where one's family resided, and arranging with those officially employed, or with private but highly recommended research workers to undertake the work desired. It would be much more satisfactory to deal with reliable persons who are recommended by State officials than to deal with other private agencies.

Naturally, a competent individual, knowing conditions here at home, who goes into the foreign field to secure genealogies would be able to do the most effective work, though not always the cheapest. Such helpers, however, are too few in number to meet the demand.

This information is given to the Saints for the benefit of their temple work. The archives of the three countries, the addresses of those from whom work may be requested, and also the stipulated rate per hour for the work done, are given below. Further inquiries at this office will be answered cheerfully.

For the benefit of our readers we are also publishing the letter sent to the various archives in Denmark, Norway and Sweden, and the answers received from them:

June 8, 1927.

* * * * *

Dear Sir:

The Genealogical Society of Utah has constant request for information regarding Scandinavian genealogy from those of Scandinavian birth or descent who live here. We are writing this letter to inquire if you will be good enough to suggest the names, with addresses, of competent and reliable genealogists having access to your depository, with whom we can correspond and who will be willing to accept orders for genealogical work from this section of the country.

We shall be pleased also if you will give us some idea concerning the prevailing prices for genealogical work in the Scandinavian countries. The people in Utah are, as you know, greatly interested in genealogy and a considerable business might be built up if competent and reliable workers could be found.

Thanking you in advance for your courtesies, we are
Respectfully,

GENEALOGICAL SOCIETY OF UTAH,

By John A. Widtsoe.

Member of General Board and Chairman
Committee on Scandinavian Research.

The following letters were received from Rigsarkivet and the Landsarchive in Copenhagen, Denmark:

RIGSARKIVET,
Copenhagen, Denmark.

August 29, 1927.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

In answer to your writing of June 8, I do not hesitate to say after exchange of letters with the Land Archives concerning the matter, that your honorable Society can always apply to the Land Archives in Copenhagen, Odense, and Viborg, and a temporary Archive depot in Aabenraa for the Northern Schlesvig Districts, also to the Empires Archives who will be able to have personal

history research done by skillful and faithful Genealogists, who are either the Archives own employees or others who are known to the Archives.

The usual price is now 3 Danish crowns per hour, but there can also, as a rule, be a fixed price for each name in a pedigree.

There are also several private Bureaus for Genealogical Research, but the Archive cannot guarantee them.

L. Laursen.

LANDSARCHIVE FOR COPENHAGEN,
Zealand.

June 27, 1927.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

In answer to the Society's question of June 8, I can answer that several of the Landsarchive employees gladly undertake the research for pedigrees. I can recommend them as reliable persons, who are efficient and educated in such work; their names are:

Underarchivist Holger Nielsen,

Underarchivist H. Hatt,

Registrar Miss Marie Mikkelsen,

Custodian A. Norlit.

Addresses for all is Landsarkivet Jagtvej 10, Copenhagen, Denmark.

The usual method of computing the cost is according to the time the work takes at 3 crowns per hour, but as it is difficult for people who are not acquainted with searching in archives to understand that a little pedigree of only a few names often is more expensive than a very large one, which can happen with this method of computing cost. It is therefore better to make a charge according to the number of names in the pedigree, probably 20c per name.

Holger Hansen,
Landsarchivist.

The following letters were received from the Archives in Norway:

June 27, 1927.

The Genealogical Society of Utah,
47 East South Temple,
Salt Lake City, Utah.

In answer to your letter 8 June, we wish to state in regard to genealogical research work, we can justly recommend to you Mrs. Gurun Natrud, Jac. Aallsgt. 51, Oslo.

This kind of work usually pays about 3 crowns per hour.

Mrs. Scheel.

Statsarkivet in Oslo.

July 2, 1927.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

In answer to your letter of June 8, will say that Archivist E. Jerve, who is archivist in the State Archives and as such has full access to the records, is willing to work out genealogies for you.

Concerning his work we advise you to correspond directly with Mr. Jerve.

Letters will reach him if addressed, Riksarkivet, Oslo.

Riksarkivet, Oslo.

Chr. Brinckmann,
Supt. Statesarchive.

July 4, 1927.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

Genealogical research is done by the State assistants Miss D. H. Mansen and Miss S. Molle. Their price is 3 crowns per hour of research.

The following private genealogists work in the State Archives: Miss C. Abel, Hausteingate 27. Mrs. Marie Bogstad, Skanselien, both in Bergen. Their price is 2 crowns per hour of research.

Just Bing,
Statesarchive in Bergen.

Statesarchivist.

STATSARKIVET,
Hamar.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

I have received your letter of June 8 and shall under direction permit myself to answer.

In regard to research of genealogy and property rights of a private nature here in the State Archives in Hamar; it is natural that whoever wishes to conduct such research has access to the archive, whose reading room is open from 9:30 until 3 o'clock each week day during the year.

Smaller genealogical researches for private persons can be performed through the State Archive, where it is necessary the work is given to a man outside of the archive with knowledge of archive usage but under its control, and who, for a certain payment according to the time used, performs the work; or if such a man cannot be located, the work is done as private work by employees of the archives at the same rate of pay. The usual price for archive research of this class is 3 crowns per hour.

In applying to the State Archives with its possible full in-

formation one can here have small genealogical research made as far as dependable resources are available: from the ecclesiastical records, (special parish church books) from the public court records (such as sheriff archive court books, mortgage books, wills, etc., and from village judge records and county records, etc.

Concerning the payment; one can pay for a certain number of hours work in advance or the work can be completed and sent with the account for the time used to complete it.

In regard to genealogical works of a larger nature, as a complete pedigree and historical work, these can be handled entirely as private work. Sorry to say there are here in this place very few competent genealogists, whom we can with safety recommend for that kind of work. At present there is only one whom we can safely recommend—this is assistant here in the archive, Mr. Leif Midthaug. He is an extremely capable genealogist, who has completed several splendid genealogies in the past. Address Mr. Leif Midthaug, Statsarkive, Hamar, Norway.

In Oslo there are more competent genealogists than here—names and addresses of the same can, without doubt, be obtained by applying to the Norske Riksarchive, Bankplass 3, Oslo, better than I could give you.

Should there be more orders for research come here than we can furnish people to do the work, there would be nothing to hinder genealogists from Oslo to come here and work in the archives at Hamar—there is only 3 hours ride by train between the two cities, Oslo and Hamar.

Respectfully,
G. E. Christiansen,
Statsarchivist.

Hamar 16 July, 1927.

Statesarchive in Trondhjem.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

In answer to your letter of the 8 of this month will say that Postmaster E. Lund, Rosenlund, Valene Trondhjem, and Mrs. Rokke, Elegesaetergate 19, Trondhjem, perhaps with direct communication from you, will be willing to undertake research for your Society.

Trondhjem 28 June, 1927,
Joh. K. Bergwitz.

The following letters were received from Archives in Sweden:

LANDSARKIVET,
Uppsala.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

In your letter the 8 of June, you have requested of the lands archive, names and addresses of efficient and reliable genealogists who have access to the archive records, so that you might correspond with them concerning genealogical research.

In answer to this the undersigned is sorry to say that the archive can not undertake to give this information.

An account of the persons who regularly pursue research in the lands archive and all these so far as known who perform work of this kind, the archive should be able to present a recommendation or guarantee for their qualifications, which is something the lands archive as a public institution can not do—this so much less, as the undersigned has no knowledge of the qualifications of the persons concerned, and could not judge personally about it. So the most probable way to come in contact with Swedish genealogy is to apply to the Swedish Organization for Genealogical research. Address, Secretary of Personal History Co., Riksarchive, Stockholm 2.

Uppsala Landsarchive,
28 June 1927,
Sten Engstrom,
T. F. Landsarchive.

LANDSARKIVET,
Uppsala.

LANDSARKIVET in Goteborg
June 25, 1927.

Genealogical Society of Utah, 47 East South Temple, Salt Lake City, Utah.

In answer to your question in your letter of June 8, will say that I can not give you information of anyone who can do research outside of the Landsarchive; but you can avail yourselves of the Archive, which through its employees can fill all orders coming for research, charging 4 to 5 crowns per hour.

With esteem,
Karl Mellander,
T. F. Landsarchive.

LANDSARKIVET,
Goteborg.

The following is a condensed list of the genealogists, their addresses and prices:

For Denmark:

Landsarkivet

Copenhagen, Denmark.

Underarchivist Holger Nielsen.....3 crowns per hour

Underarchivist Harold Hatt.....	3 crowns per hour
Registrar Miss Marie Mikkelsen....	3 crowns per hour
Custodian A. Norlit.....	3 crowns per hour
Address: Landsarkivet Jagtvej 10, Copenhagen, Denmark.	
Rigsarkivet	
Copenhagen, Denmark.....	3 crowns per hour
Landsarkivet	
Viborg, Denmark.....	3 crowns per hour
Landsarkivet	
Odense, Denmark.....	3 crowns per hour
Aabenraa (temporary archive)	
Northern Schlesvig, Denmark.....	3 crowns per hour

For Norway:

Riksarkivet
Oslo, Norway

Archivist E. Jerve
Riksarkivet, Oslo, Norway

Statsarkivet
Oslo, Norway

Mrs. Gudrun Natrud
Jac. Aallsgt 51, Oslo Norway.....3 crowns per hour

Stiftsarkivet
Hamar, Norway
Mr. Leif Midthaug
Statsarkive, Hamar, Norway

Stiftsarkivet
Bergen, Norway
Miss D. H. Mansen, State Archive Ass't.
Bergen, Norway.....3 crowns per hour
Miss S. Molle, State Archive Ass't.
Bergen, Norway.....3 crowns per hour
Miss C. Abel
Haustensgate 27, Bergen, Norway..2 crowns per hour
Mrs. Marie Bogstad
Skanslien, Bergen, Norway.....2 crowns per hour

Stiftsarkivet
Trondhjem, Norway
Postmaster E. Lund

Rosenlund, Valene, Trondhjem, Norway
Mrs. Rokke
Elgesaetergate 19, Trondhjem, Norway

For Sweden:
Landsarkivet
Uppsala, Sweden

Swedish Organization for Genealogical Research
Address Secretary of Personal History Co.
Riksarchive, Stockholm 2.

Landsarkivet
Goteborg, Sweden.....4 to 5 crowns per hour

The following have been used by the Genealogical Society, and
are known to be competent workers:

Hans N. Ogaard
Korsgade No. 11, Copenhagen, Denmark

O. Hofman Bang, Landsarkivet
Viborg, Denmark

Miss Ella Heckscher, Genealogiska Byran
Uppsala, Sweden.....3 crowns per hour

Mr. G. A. Jensen
Lund Skane, Sweden

These genealogists send the information in pedigree form,
following your ancestors back as far as they can in a direct line as
the sources and your means will permit. Your inquiries can be
written to all of them in the English language. The usual method
of computing the cost is according to the time the work takes at
3 crowns per hour.

"Little souls cannot look upon the greatest exploits of nobler
creatures without suffering a captious and jealous malignity to
detract from their merit."—*History of Virginia by Howe.*

Ella Hecksher and her Work

By Clara J. Fargergren

It is now possible to trace genealogy in Sweden for this kind of work is being carried on by a most competent searcher of records, both ancient and modern, Miss Ella Heckscher of Uppsala.

Miss Heckscher is in charge of the State Archives, and therefore has access to all church books and other sources of information. Individual workers very often are confronted with difficulties when searching for names for the reason that not always can they gain admission to parish churches where records are on file, for the priests are not anxious to give out information to every stranger that happens along. If the investigator is allowed to examine the church records he is often confronted with faded and archaic script extremely difficult to decipher, for many of the old scribes wrote a cramped and queer hand. What makes the task of compiling genealogy more complicated is that the old Scandinavian sur-names changed with every generation. For instance—the daughter of Pehr Erikson is Anna Pehrsdotter, while her brother is John Pehrson. The son of John Pehrson very likely is named Lars Johnson, and his son in turn would be named Erik Larson.

Then there are changes of names due to their owners having been impressed in military service. It is often the custom in Sweden for men in the army to adopt the name of their predecessor in the ranks—No. 104 becomes Rask, or Hurtig, or Modig, terms describing the valor of a true soldier, and No. 104 has answered to that name for generations. The person having borrowed a military name often retains it permanently after leaving the army and his descendants generally prefer a name connected with deeds, to the more prosaic title of Anderson or Erikson. Only a trained worker can detect the many windings of changed names.

Besides the archives in Uppsala there are genealogical collections in Gothenburg and Lund, and these records are available at all times to any person who wishes to scan them. However, many of the authorities in outlying districts and distant parishes refuse to part with church books that have been stored in safe keeping in the old sacristies for centuries, for the Swedish people honor and respect established traditions and ancient customs and are loathe to make radical changes. Nevertheless, it is comparatively easy for an authorized representative of the State archives to obtain information from the priests or parish clerks by writing to them,

whereas a private individual often is ignored altogether or is compelled to wait an unreasonable length of time before receiving an answer to his inquiry. Sometimes it happens that a special journey has to be undertaken to a part of the country where no correspondent is stationed, and that being the case the applicant for genealogy is consulted first whether he wants to be taxed for the trip or not.

Miss Heckscher comes from a highly educated family, one brother being professor of modern languages at the University and another brother is a scientific man of international fame. Her mother makes her home in Stockholm and it is here that the gifted Heckscher family gather for a few days rest and recreation when able to leave their arduous duties.

Ella Heckscher speaks several languages besides Swedish and English, and she takes a lively interest in every new invention and things of modern achievement. Especially is she interested in America, which country she contemplates visiting in the near future, and she very likely then may extend her trip as far west as Utah.

In a beautiful apartment on Nedre Slottsgatan 12 is the home of Miss Heckscher, and it is furnished in regular Nordic style with colorful handwoven draperies and embroidered table covers and tapestry sofa cushions. Pictures depicting scenes from Swedish history hang on the walls; odd-looking vessels and urns adorn cabinets and stands, wonderful woolen rugs are on the floor, and a large book-case is filled with books of all descriptions and in many languages.

In personality Miss Heckscher is animated and lively, quick in gestures, and speaking with a well modulated voice. Her large brown eyes sparkle and flash when she discusses details relating to her profession. During the conversation, Miss Heckscher remarked:

"I can't help but feel that you people are very extraordinary to spend so much time and money doing work for the dead. It surely would be interesting and enlightening to meet with your genealogical societies and explain how we go about getting records and the difficulties we have to contrive ways to overcome. Probing for "slagtregister" is the most fascinating work there is. One unearths romance and tragedy and history. When piecing together family links one forgets everything else and works tirelessly to get the story completed. Therefore, when I receive a communication from Utah I start probing the records immediately for I know someone is anxious to begin work for the dead."

NOTE: The following letter from Miss Hecksher was sent to one of our faithful genealogical workers of the Pocatello stake. Those interested in Scandinavian research will do well to consider its message.

SWEDISH SOLDIER NAMES

Genealogiska Byran,
Upsala, Sweden,
May 2, 1927.

Mr. Hyrum Kay,
454 North Arthur Ave.,
Pocatello, Idaho.

Dear Sir:

I beg to thank you for your last letter and I will try to perform the work. But even this time there seems to be difficulties about it, because the pastorate at Bjorksta has informed me that they have not been able to find Edla Kristina Ekstrom in their registers as born 1857 or about that time. I will try, however, to find her in some other way, if possible. According to the Parish register of Sundby she was born in BJORSTA that year.

Your inquiry as regards (Swedish) soldier names I was not able to reply to before, but I herewith beg to give you some detail as regards the custom in Sweden in this respect.

I cannot tell when it first became a practice to give to the soldiers special names, but it was certainly the custom already during the whole of 1700 and probably long before that. The soldier had a little cottage with some ground which belonged to him as part of the salary, and the members of the parish had to pay for the part of his maintenance, and his farm belonged to the parish.

The soldier for a certain district of the parish lived on this farm and that district or "rote" paid the costs. Those districts ("rotar") had different names, and the soldier often called himself according to the name of that district, for example; the soldier from Tandela district called himself Tanderfelt, etc.

Sometimes he was called by an attribute, for example: "Tapper" (that is brave) or "Small" (that is kind) or the like

What is especially remarkable in this matter is, however, that this name of the soldier was inherited by the next soldier, but as a rule not by his children.

If consequently two soldiers in a parish one after the other are called "Tapper" this does not signify any relationship between them but only that they have been soldiers from the same district.

If on the other hand, a soldier moved to another district he got as a rule another family name. I have had researches where the same person had three different surnames owing to his having been soldier on three different places. This makes the inquiries about soldiers' families very difficult and troublesome. Furthermore it may happen that the grandchildren of

a soldier take the soldier's name in later days and make it their own family name, should they themselves have a more common name, which they want to change.

But there is no relationship with the soldier family, who have then the name because they are living in that district.

Until quite recently it was allowed in Sweden to change the family name without formalities, if only you did not take a nobleman's name and no bearer of the name in question minded. Some years ago this was forbidden, and nowadays you cannot take a family name which belongs to another family.

This is just a few words that I can tell you in this matter. I don't know about any special literature in this matter and what I have now told you is only what my own experience has taught me. I hope, however, the information has been of some use to you.

Yours very truly,

ELLA HECKSCHER.

Genealogical Research in Denmark

(*Hans. N. Ogaard and His Work.*)

The above very interesting account of the work of Miss Ella Heckscher in Sweden was sent to us by Mrs. Clara J. Fargergren, upon her return to Utah after an extended visit in the old world. Difficulties that are encountered in Scandinavian research as outlined in this article have placed insurmountable barriers in the way of a large number of Latter-day Saints who desire to search out their genealogies that they might be prepared with the proper data to present to the House of the Lord for ordinance work in behalf of their kindred dead.

These difficulties are gradually being overcome, so that access to genealogical history is more easily obtained now than has heretofore been possible. To further prosecute the work, the Genealogical Society of Utah is engaged in correspondence with the various archives of the Scandinavian country, with a view to ascertaining full details of procedure. It is earnestly hoped therefore, that all who are interested in Scandinavian research will file their pedigree charts with the Library, so that as information is obtained it may be properly forwarded, even though definite help cannot be given at this time, except reference to those who are engaged in this important activity in these countries.

After an extended visit of some three years as a mission-

ary and genealogist, Elder Hans N. Ogaard of Korsgade 11, Copenhagen, Denmark returned to Utah to investigate the field, and to learn to what extent Latter-day Saints would be interested in securing their genealogical history. After a sojourn of nearly a year, he decided to return to Denmark, and take up the work that he has carried on so successfully in the past. He took with him a large number of orders, but is prepared to serve a large clientele who are interested in Danish research.

Those contemplating research in the various Scandinavian countries or any other place in the old world should remember that the Genealogical Society of Utah does not have any official representative, that all orders sent to Genealogical workers should be sent with a distinct understanding that the details of each transaction must be worked out by the genealogist and the patrons themselves. However, great care is being exercised to locate reliable and efficient genealogists, who can serve the Latter-day Saints, and to such inquiries as are made recommendations will be given as to who in the opinion of this Society, will serve best the desired end.

Because of his close co-operation with the Genealogical Society of Utah, Elder Hans N. Ogaard is prepared to render a very efficient and permanent service, as he makes duplicate copies of all his work which are filed in the archives of this Society. In case of loss of the original, access can be had to these duplicates. While procedure of this kind is a little more expensive than a single copy would be, the insurance from loss alone is of sufficient value to more than compensate for the slight extra charge.

There are 360 books covering Scandinavian ancestry in the archives of the Genealogical Society of Utah. While these cover the Landed Gentry, Royalty and other prominent folks of these countries, a number of Latter-day Saints have found some very interesting pedigrees of their ancestry in the books that are available. It is hoped therefore that those who contemplate work from these countries will avail themselves of the Library facilities before undertaking individual foreign research.

So when a great man dies
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

—Longfellow.

Lesson Department

Note: This magazine has published a set of lessons on genealogical methods during the past three years that should be used continuously in all the stakes and wards. New people are being assigned to duty on the stake and ward committees almost constantly, as the old ones are called to other activities, or move away. Many stakes have not been active in this work up to the present time, and are now awake to the necessity of obtaining first class instruction upon the various branches of genealogical work. For the benefit of all these, the following list is published. It outlines the various subjects treated, and the volumes, number and years in which these lessons appear. It is recommended that all stake committees not already provided with complete set of magazines for the years 1925, 1926 and 1927, should hasten to supply themselves with the same, while the supply lasts. The cost is 25c per copy, or, \$1.00 per year, the same as subscriptions. The following list gives number of lesson, number of volume, month, year, and page where these lessons may be found.

IMPORTANT GENEALOGICAL LESSONS

L. D. S. FAMILY RECORD:

Introduction, Styles (bound—loose-leaf)—Les. 5, Vol. 16, July, 1925, page 134.

General Instructions on the Three Divisions.

Family Group Genealogy—Lesson 6, Vol. 16, July, 1925, p. 135.

Family History Journal:

History of the Individual; History of the Family—Les. 9, Vol. 16, Oct., 1925, p. 176.

History of the Pedigree of Associate Families—Les. 12, Vol. 16, Oct., 1925, p. 180.

"P. L."—Page and Line References, Lesson 15, Vol. 16, Oct., 1925, p. 185.

Individual Index and References:

General Instructions—Lesson 18, Vol. 17, Jan., 1926, p. 129.

Cross Reference—Lesson 21, Vol. 17, Jan., 1926, p. 132.

Reference and Cross Reference—Lesson 24, Vol. 17, Jan., 1926, p. 137.

HOW TO COMPILE A TEMPLE RECORD:

Size and Style of Temple Records; Heir, or "Instance of"; Where to write: Source of Information—Les. 42, Vol. 17, Oct., 1926, p. 264.

Method of Compiling Pedigrees—Lesson 45, Vol. 17, Oct., 1926, p. 271.

Relationship—Lesson 48, Vol. 17, Oct. 1926, p. 277.

Heirship—Lesson 51, Vol. 18, Jan., 1927, p. 25.

PREPARING TEMPLE SHEETS:

Sheets for Baptism and Endowments—Les. 54, Vol. 18, Jan., 1927, p. 30.

Two Styles Sealing Sheets—Lesson 57, Vol. 18, Jan., 1927, p. 36.

GENEALOGICAL SOCIETY OF UTAH.

Organization, Membership, etc.—Lesson 63, Vol. 18, Apr. 1927, p. 77.

Reference Books—Lesson 66, Vol. 18, July, 1927, p. 131.

Card Catalogues, etc.—Lesson 69, Vol. 18, July, 1927, p. 140.

TEMPLE RECORDS INDEX BUREAU:

General Information—Lesson 72, Vol. 18, Oct., 1927, p. 168.

List of Instructions—Lesson 75 and 78, Vol. 18, Oct., 1927, p. 175.

LESSONS SEVENTY-NINE AND EIGHTY

First and Second Weeks in February

THE RELIGION OF PRIMITIVE PEOPLES

References:

"History of Religions," by Moore.

"Religions of the Past and Present," by Montgomery.

"Ancient History," Myers.

"The Religions of the World," by Barton.

Any good Encyclopedia.

It is now universally conceded that a man is a worshiping animal. Even certain Australian savages reported by Spencer and Gillen, to be devoid of religious instincts are thought, by some other authorities on the subject, to manifest slight evidences, at least of a religious belief.

Because of the significant place held by religion as a motivating force in the lives of the people of antiquity as well as in the present era, it has been deemed advisable to present to our genealogical workers a series of lessons dealing specifically with the religions of the ancient world. Such phases of the subject as, (a) ideas of God, (b) the origin of man, (c) purpose of earth life, (d) conditions of salvation, (e) immortality of the soul, and (f) temple building, will come up for consideration. It is desired that those who shall present these lessons to the various classes throughout the church, shall keep clearly in mind the fact that the maximum good can come from those lessons, only if a presentation of these world religions is made with the idea of establishing evidences of the truth. Frequent comparisons

and contrasts should likewise be made between ancient religious beliefs and those of the present time, particularly with our own.

Before presenting the religious beliefs of any particular people it will be well to explain briefly some general religious concepts common to most of the religions of antiquity.

The *soul* in some form was universally believed in, though it was called by various names. It was generally conceived as having a material form, usually in the form of a human, but sometimes it was thought to be in the shape of an animal. Since man was believed to have a soul it seemed to many of the ancients not unreasonable to suppose that everything about them, not only animals but inanimate objects as well, such as rocks, weapons, heavenly bodies, etc., should be possessed of a spirit. This belief we know as Animism.

Growing out of this idea that all objects, whether natural or artificial, possess immortality and other mysterious qualities, a doctrine known as Fetishism developed. This doctrine held that these objects, by some magical power, could respond to acts of influence "such as sacrifice, bribery, flattery and images." Fetishes were usually small portable objects such as fossils, stones, feathers and bones. These were used as "charms" or "talismans" and were thought to bring good luck to the possessors. Idolatry, or image worship, is a close associate of Fetishism.

Another belief which was rather widespread was that of "transmigration," that is to say, that souls are re-born as human beings, plants, beasts or inanimate objects.

Evidences of a belief that the soul lived after death is attested in the almost universal belief in ghosts and in the widespread practise anciently of placing food in the tombs of the departed. Even today we have Savages placing not only food and drink, but utensils used by the possessor in life, in the grave with him.

The idea of an "Underworld," a great cavern in the heart of the earth, in which the dead abide was given credence by many races of antiquity, such was the Hades of the Greek, the Sheol of the Hebrews, the Aralu of the Babylonians. This Underworld was usually imagined to be a dark and doleful place, the dead longing for the free life of the upper air, "where the sun shone." Some races, however, divided the Underworld into Elysian fields, where the good lead cheerful and happy lives, and into places of punishment where the wicked received the reward of their deeds.

Sacrifice, as a ceremony, has been practiced by peoples of all races. These sacrifices have consisted not only of bloodless offerings but of animals as well, and in many cases, of human beings. At times the offering would be entirely consumed by the flames; at other times the flesh would be devoured by the worshipers, while only the entrails, blood and bones were offered

to the Deity. Various motives have induced the offering of sacrifices. Among the Hebrews, they were offered for sin, among the ancient Moabites the king sacrificed his son to gain victory over the enemy, among the Aztecs in the 15th century A. D., human sacrifices were offered to avert famine.

Barton affirms that this "universal presence among uncivilized men of religion of some sort, is evidence that in no part of the world has God left himself without a witness."

Problems

1. What proofs have we that man is by nature a religious being?
2. Justify or condemn by a reasonable argument the belief in animalism as set forth in this lesson.
3. Explain the different kinds of sacrifices offered by the people of antiquity and explain the various purposes for which they offered sacrifices. Could you justify under any conditions the offering of human sacrifices?

LESSONS EIGHTY-ONE AND EIGHTY-TWO

Third Week in February

and First Week in March

PREPARING A PEDIGREE (Various Methods)

- I. Bible Genealogies.
- II. Diagram Pedigrees.
- III. Family Trées.
- IV. Standard System.

The *Century Dictionary* gives the following definition of Pedigree:

"**Pedigree**—Line of ancestors; descent, lineage, * * * genealogical tree. * * * Pedigree and lineage are generally much narrower words than genealogy, the last usually covering some personal history and including details of various matters of interest to the persons or families concerned."

Various methods of preparing pedigrees have been followed in ancient and modern times.

I. Bible Genealogies:

Everyone is familiar with the manner of recording genealogies in the Bible.

From Adam down to Noah there are ten generations and from Noah down to Abraham there are ten generations. From Abraham down to David there are fourteen generations; from David down to the carrying away into Babylon there are fourteen generations; and from the Babylonian Captivity down to our

Savior, there are fourteen generations. *Smith's Dictionary of the Bible* has this to say about the enumerations of the genealogy of our Savior:

"GENEALOGY OF JESUS CHRIST"

"In the evangelists we have the genealogy of Christ for 4,000 years. The two accounts in Matt. 1 and Luke 3 differ from each other; one giving possibly the genealogy of Christ's reputed father, Joseph, and the other that of his mother, Mary. The two lines descended from Solomon and Nathan, David's sons; they unite in Salathiel, and again in Christ. Joseph was the *legal* father of Christ, and of the same family connections with Mary; so that the Messiah was a descendant of David both by law and "according to the flesh." Another explanation is that both evangelists give us the genealogy of Joseph; Matthew, who wrote primarily for the Hebrews, giving the line of *royal* succession establishing Christ's claim to the throne of David; and Luke, who wrote for Gentiles tracing the *natural* descent of Joseph and his adopted Son upwards to Adam. The discrepancies between the various genealogies may be reconciled in accordance with peculiar Jewish laws, as, for example, the laws of marriage prescribed in Deut. 25:5; Num. 36:8. Had they been false or contradictory, the enemies of Christ would have refuted them from the public records. These, which Josephus says were scrupulously kept down to his day, perished with the ruin of the Jews as a nation. It is now, therefore, impossible for any pretended Messiah to prove his descent from David."

Please note the mention of the two lines going back to David.

St. Matthew gives twenty-eight generations, and St. Luke gives forty-three. It is extremely probable that the enumeration of the generations according to St. Luke, is the genealogical descent of the Virgin Mary, the mother of our Lord.

The same system of enumerations of the lineage of Rulers, Chiefs and Kings prevailed among many ancient peoples, and there were priestly adepts who were taught from their youth up to recite the names of the generations from earliest times down to their own day.

II. Diagram Pedigrees.

This method is sometimes called Charting a Pedigree. When the pedigree is written on a large sheet of cardboard, or a roll, it is called a Pedigree Chart.

A simple method of diagraming a pedigree was largely used in England, during the sixteenth, seventeenth and eighteenth centuries. The large estates in the British Isles are entailed—that is, the property cannot be sold, and it must not be divided—but must be handed down intact, to the eldest son, or in case of his death before his father, to the second son.—Titles and *Coats of Arms* were inherited in the same manner. In order to prove this line of descent, it was necessary to have these pedigrees registered in the government offices. Thousands of diagram pedigrees have been filed at the *College of Arms* in London during the past

four hundred years. Many have been published and are on the shelves of the Library of the Genealogical Society of Utah, in the "Visitations" of the various shires, and in other English books, there.

The diagram method of writing a pedigree is treated in great detail in the *Handbook of Genealogy and Temple Work*, chapter 7, page 80.

There are two forms, or styles, of making the diagram. The English style beginning at the top of the page and working downward, and the American style beginning at the left central part of the page and going forward to the right. Both begin with the first or earliest known ancestor.

The English style of diagram pedigree will form the next part of our lesson. Each member of the class should carefully go through the formality of making one complete pedigree, that he, or she, may comprehend the possibilities of developing a working knowledge of genealogical procedure. Write the name of the first ancestor at the top center of the page. Two short horizontal lines (==) indicate *married*. Write this sign after the name of the man, and if the wife's name is known write her name close to this *married* sign. A short perpendicular line leads down from the marriage sign to a long horizontal line; the length of the horizontal line depends upon the number of children belonging to the couple above. The married sign is always joined to a horizontal line by a short perpendicular line when there are children to be recorded. Another short perpendicular line leads down from the horizontal line to the name of each child. (See illustrations of this process on page 81, of the Handbook, and below in this lesson.)

Let us begin at the very beginning of this diagraming of pedigrees by using a simple illustration. We will suppose that the first ancestor we know of (the first generation) was named Stephen Smith, and his wife was Judith Jones. We shall use the English sign == for married and arrange them thus:

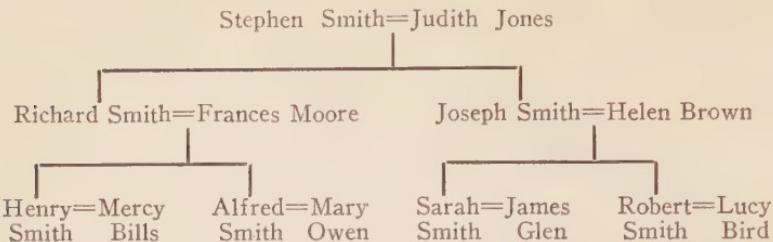
Stephen Smith==Judith Jones

We will suppose they had two children, Richard and Joseph. We would draw a short vertical line leading from the married sign down to a horizontal line under which the names of the children with their wives would be placed, and another short vertical line leading down to the name of each child, thus:

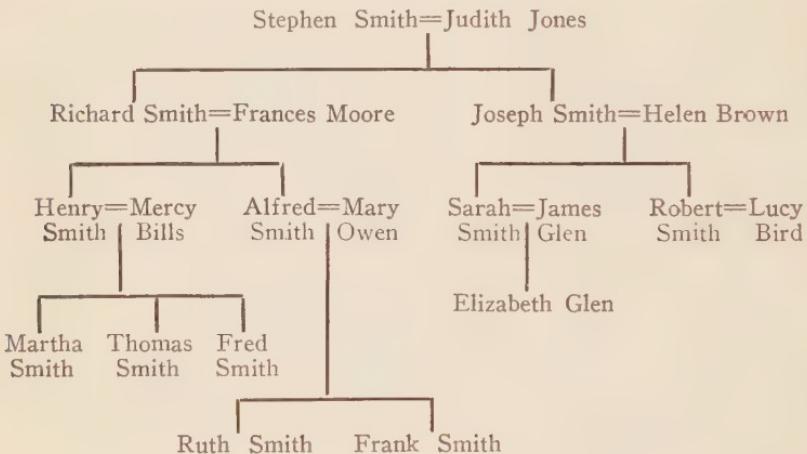
Stephen Smith==Judith Jones

Richard Smith==Frances Moore Joseph Smith==Helen Brown

Here we have the first and second generations represented. The third generation would consist of the children of Richard and Joseph. We will suppose that each of these had two children. The diagram would then stand as follows:



If we wish to continue this on to the fourth generation, supposing that Henry had three children, Alfred two, Sarah one, and Robert none, the diagram would look like this:



Note: The Class Leader should have this entire pedigree written on the blackboard, step by step as the lesson progresses, down to, and including the fourth generation. If several members of the class are called upon, one at a time, to write the various steps in the pedigree, stimulus and variety will be added to the lesson.

Pages 82, 83, 84, 85 of the Handbook may be included in this lesson. The *Smith* pedigree on page 83, was copied from the *Visitation of Somersetshire 1623*, page 101, and is an exact duplicate of the diagram in the book. The long horizontal lines are frequently joined to a perpendicular line which is carried down at one side to a second horizontal line. For illustration of this method see double lines and how they are joined, for the children of *Mathew Smith (2)*, page 83, of the Handbook. This is done to give more room for his children and their families. The lines, both horizontal and perpendicular are arranged for convenience and have no set form; the only rules to remember are the ones explained in the fore part of the lesson. The *married* sign is always used between husband and wife, (if the wife's name is unknown, the space for her name is left blank at the right of the *married* sign.) A short perpendicular line must always run down from

the marriage sign to the horizontal line for the children, and a short perpendicular line must always run down from the said horizontal line to the name of each child—in other words there are as many short perpendicular lines running down from the long horizontal line as there are children belonging to that family.

Note: An error in the Smith diagram pedigree as printed on page 83 of the Handbook, has been overlooked. At the top of the page, and at the end of the first line, the short perpendicular line leading down from the *married* sign to the long horizontal line has been omitted by mistake, and was overlooked by the proof reader.

The American form, or style, of diagraming a pedigree is similar to the foregoing style, noting only the variations as previously explained, that the American form begins at the left of the page with the first ancestor, and goes forward to the right, instead of beginning at the top and coming down.

III. Family Trees. (See Frontispiece.)

This style of working out a pedigree is literally in the form of a tree. Names and dates are written within the lines drawn to represent the different parts of the tree. The oldest, or earliest known ancestor represents the trunk of the tree; his children are the large limbs growing out of the main trunk. The branches represent the succeeding generations, each branch sprouting from the exact place where it belongs in the pedigree. The branches become shorter, smaller and more numerous with each generation, finally ending with the smallest twigs for the last names in the latest generation. When a child dies young, or when a person dies without having had any children—in genealogical parlance, this is termed, *died without issue*—the limb or branch which represents that individual is cut off. In some pictures this stump is drawn very carefully to show the grain of the wood. The *Family Tree* as illustrated in the frontispiece has over 2,000 names written upon it.

The Germanic peoples used this form so universally in compiling their genealogies that all their pedigrees, genealogical records and family charts are now called, *Stammbaum*, which means a family tree.

IV. The Standard System.

A lesson was given on the *Standard, or New England System*, of writing genealogy, in the *Genealogical Magazine* for October, 1926, beginning at page 271. This lesson is from the series, *How to Compile a Temple Record*, is subheaded—*Method of Compiling Pedigree, or Genealogy by Generations*, and is given in combination with the lesson in the Handbook, chapter 23, page 306. If the members of any class are deficient in knowledge of

the Standard System, extra lessons should be given on this, and the rest of the series on *How to Compile a Temple Record*.

Problems

1. What is a pedigree?
2. Describe Bible genealogies: (a) Give number of generations to Noah, (b) to Abraham, (c) to David, (d) to the Babylonian Captivity, (e) to our Savior.
3. Why is there a difference between the Royal line given in St. Matthews and the blood line given in St. Luke?
4. How did tribes and peoples who had no system of writing keep the genealogical records of their chiefs, rulers and kings?
5. What two forms of diagram pedigrees are there?
6. How do they differ? Are the underlying principles the same?
7. Describe the diagram system, and illustrate it on the blackboard, using the lesson in the Handbook, page 81.
8. What is meant by "entailed estates?"
9. Where is the *College of Arms*, and what are some of its duties?
10. Put the *Smith* diagram pedigree on the blackboard—(see Handbook, page 83.)
11. Why are double lines sometimes used to designate the children of one family, and how are they joined?
12. What is a *Family Tree*?
13. How is it made?
14. What is the *Standard System* of genealogy?
15. Why should the *Standard System* be used in the Temple Records?

LESSONS EIGHTY-THREE AND EIGHTY-FOUR

Second and Third Weeks in March

EGYPTIAN RELIGION

Ideas of God: The Egyptians, like most of the Oriental races of antiquity, were polytheistic in their conceptions of God. That is to say, they believed in many Gods, none of whom was supreme. Myers says that usually their Gods were grouped in triads, as for example; Osiris, Isis his spouse, and their son Horus, constituted a triad, which was worshiped throughout all of Egypt. Moore, a Harvard professor, thinks, however, that "an unnecessary deal of nonsense has been printed about these groups of three gods, on which the question-begging name, "Egyptian Trinities" has been bestowed. They have not even a mythological significance, much less a metaphysical. Not only did the Egyptians have righteous gods, but they believed in a

wicked God whom they called Set. As Osiris was symbolized by the productivity of the Nile, so did the terrors and barrenness of the desert symbolize Set.

Animals ultimately became objects of worship. The bull, Apis, was regarded as the body of the soul (ka) of Osiris, who had been killed by his brother, Set. The bull was black with certain distinctive white markings. Upon the death of the bull there was universal mourning until a successor recognized by those marks was discovered. Then there was rejoicing throughout Egypt, and the bull received all the honor due a God "manifest in the flesh." The burial of a sacred bull was characterized by all of the pomp bestowed upon a pharaoh.

In the Apis cemetery over sixty of those divine beasts have been found, the date of their burials ranging from 1400 B. C. to 88 B. C. Their carcasses had been embalmed in the most careful manner and some were provided with the most gorgeous coffins imaginable. Among other animals worshiped was the Scarab or sacred beetle, which was the emblem of life. Tame crocodiles were also worshiped, one of which, according to Herodotus, was "adorned with jewels in his ears and bracelets on his paws." He was fed daily on the choicest of diet, and when he died was honored by being embalmed and buried in a holy place.

Doctrine of a Future Life: No other people of ancient times, except perhaps the Hebrews, had a belief more real in a future life. This belief, together with their ideas with respect to the needs of the "soul," had a wonderful influence upon the lives of the Egyptians and was the motive for much that they did. Due to their belief that the soul had need of the body, they embalmed the bodies of the dead with resins, oils, and other gums. Placed in the tomb with the mummies were frequently statuettes of wood, clay or gold, so that in case the body should be destroyed the spirit could have a substitute. As a still further precaution the form of the mummy was carved upon the lid of the coffin. Food and drink and all other things needed by the deceased on the earth were placed in the tomb. Finally pictures or models of these things were used instead of the real objects, since it was believed that only the spirits of such things could be made use of by the soul. The representation of a vineyard furnished the soul with a vineyard in the other world, and the picture of a boat on the Nile made possible a trip on the celestial Nile.

Judgment of the Dead: The Egyptians had the belief that all people of the world would sometime come before Osiris to judgment. The soul would then be weighed in the balance of the gods. The heart would be weighed against the symbol of truth and righteousness, while the soul looked on. If the heart was not too light the soul would be welcomed into the presence of Osiris.

The wicked would suffer annihilation. In order to justify itself the soul would repeat the following negative of confession: "I have not blasphemed. I have not stolen. I have not slain anyone treacherously. I have not slandered anyone or made false accusation. I have not eaten my heart through with envy."

The Sacred Society of the Egyptians: The Society of the Egyptians was classified largely on the basis of ecclesiastical distinction. The priests headed the list, and were seconded by the prophets, then followed in the order named, the scribes, sacred sculptors, masons, and embalmers. These functionaries were free from taxation. The temples were kept up by the income from sacred lands, which embraced about one-third of all the land of the country. The priests were scrupulously careful in the care of their bodies. They bathed twice by day and the same number of times during the night. Daily their entire bodies were shaved. Their diet was light and selected, that "The bodies might set light as possible about their souls."

Problems

1. What were the fundamental reasons for the Egyptians worshiping animals?
2. Explain the methods of embalming carried on by the Egyptians, and give the reasons for embalming.
3. Contrast our belief in the method of judging the human soul with that of Egyptians.
4. Discuss the "Negative Confession" of the Egyptians, from the viewpoint of present day ethics. Compare the "Negative Confession with the ethical doctrines set forth in Deut. 5.
5. What analogies do you see in the care given their bodies by the Egyptian Priests and the Pharisees.

LESSONS EIGHTY-FIVE AND EIGHTY-SIX

First and Second Week in April

ONE FAMILY GROUP GENEALOGY

References: Genealogical Magazines for January, page 9, April, page 57 and October, page 151, 1927, Vol. 18.

Note: The class leader should insist that every member of the class have a copy of the One Family Group Genealogy blank, and write out the lesson as it is given in the class. It is suggested that the lesson, while being worked out on the sheet, be read aloud by various members of the class, in turn, to give each one an opportunity of expressing himself or herself—it promotes interest in the work, and adds variety to the lesson.

The previous lesson gave several methods of compiling a

pedigree. These methods were developed from genealogical material already collected, and which awaited compilation.

The purpose of these two lessons, is to present a simple method of collecting, and at the same time compiling genealogy, that expresses the last word in efficiency and economy of time.

A blank has been prepared by the Genealogical Society of Utah that will accomplish this purpose. It is a modification of the blank used by our genealogical workers for many years, developed and improved so that it will fill most of the requirements of the research worker, while collecting material.

A special feature of the blank permits the sheet to be used as a temple record, while the research is being completed, if the writing has been done in ink and all items written carefully.

This blank is designated, *One Family Group Genealogy*, (Identification Information.) The original blank was named, *Family Record*, but was usually called the Individual Family Record Blank.

The first blank was used most often in correspondence, enclosed in letters to strangers or to members of families, when asking for the genealogical record of the people to whom the letters were addressed. The improved sheet will serve this purpose even better than the old one, because there are more instructions printed on the improved blank.

The principle of arrangement of the family group is identical in both. The husband's name appears at the upper left-hand quarter of the sheet with all data concerning him, the wife's name appears at the upper right quarter of the sheet with corresponding data for her; and the children's names appear on the lower half of the sheet with all data for them. So far, the blanks are practically the same.

Whenever dates are called for in any genealogical blank or record, it means day, month, and year; whenever places are called for, it means town, county, or shire, and state or country.

The value of the improved blank lies in the minute directions printed upon it, which, if followed carefully, will admit of no mistakes. Also the reverse of the first sheet was blank, and the improved sheet has columns ruled on the reverse side. By writing the desired headings above these ruled columns, dates for all temple ordinances may be entered. If this is not desired because the names are to be copied into a temple record, these spaces may be used for dates of wills, transfers of property, ordinations of the Priesthood (for people in the Church), and so forth.

Detailed Description of the One Family Group Genealogy Blank Front of Blank.

The words (Identification Information) under the title, indicate the exact purpose of the blank. Sufficient information

should be written on the lines provided, concerning the husband, wife and children, to fully identify each one of them. It is possible that all the information called for on the blank may not be available at first, but fill in every item possible, and perhaps at some future time the remaining items may be found and written in.

A sample of this blank, greatly reduced, is printed in the last (October, 1927) issue of this magazine. There is a slight difference in the blank as now prepared for genealogical research. Part of the instructions printed at the top of the sheet, in the sample, have been moved around to the extreme left side of the sheet. This leaves the headings for husband and wife more clear and unobstructed. The instructions on the side will be caught into the binder when the sheets are completed and put into a binder, but by that time the instructions will no longer be required.

These instructions read:

"Fill in what you can, leave the rest blank. Christening and burial dates are important when birth and death dates are not available. If no date asked for is available, give some other definite date, if possible, and state what happened on that date. Give names in full—maiden names of women, day, month, year, town, county, state or country, if possible. Use separate sheet for each family group."

The other part of these instructions, those next to the words, *husband, wife*, have been placed immediately below the lines calling for dates and other identification information, for husband and wife.

The rule for all research work is: *Begin with yourself.* Therefore—if you are the man of the household, write your full name, Christian (or given) name first, on the top blank line, *upper left side* of the sheet, under the heading, *Husband*. Then write your address, street and number, city and state. Then, date of birth, that is, day, month and year, place of birth, town, county, state or country. Date of Christening—(if member of L. D. S. Church give date of Blessing, cross out the word Christening and write Blessing.) Date of marriage, place of marriage.

The following two lines, for death and burial, are left blank, of course, when you are recording your own genealogy. If you have married only once, write *No* to the question, *Do sheets for other marriages accompany this one?* Then write 1 on the blank space, in answer to the question—Married, how many times.

The next line explains about your parents. If *known they should appear also, on a separate sheet as husband and wife with their children.* This sheet should be made out immediately after the sheet for your own family is completed. Do not write either yes, or no, to the next question, until the sheet for your

parents with their children has been completed, and then write, *yes*, to that question.

In the small space below write the name of your father, to the left, and the maiden name of your mother, to the right.

The last question on the upper left side, in the space provided for the husband's identification information, asks—*Where was the above information obtained?* As the family you are now recording is your own, you would probably write, "From Temple Record Book," or "From Memory," or "From other Records belonging to the family;" but when you are researching from a book, you would give the title of the book, and the page on which the information was found.

On the upper right side of the sheet appear the questions to be filled out for the *wife*.

The mother of the family is usually the genealogist of the family. Therefore, if you, instead of being the "man of the household" are this blessed personage, write your name, Christian name first, then your maiden name, on the top line provided for that purpose and do not write your married name. This leaves your maiden name prominent and unobstructed, which is necessary and desirable in genealogical work. Your husband's surname should be written in large letters, at the top of the sheet, in the extreme right hand corner, above the space provided for your identification information.

Then fill out the lines, answering all the questions as per instructions to the husband, as far as you can, with the information you have, filling in the rest as soon as obtained. Be sure and write the name of your father, and maiden name only of your mother, in the lower part of the space set apart for the Wife.

The reason why the maiden name only of women is asked for in genealogical work, is because it makes the tracing back and forth of the various surnames very much more simple; and it speeds up the real research work while the collecting and compiling of the pedigree from the separate sheets is going on.

The identification information called for, for the children, is plain and simple. Write the Christian (or given) name of the child, or children of the family, then the surname. The surname is not necessary, because it is written at the top of the page, on the right upper corner; but the real genealogist will wish to see it written for the first child, in the group of children, and you may ditto the surname for the others. Always arrange children's names according to their ages, eldest first, youngest last. Give date and place of birth, Christening date, or date of Blessing; death and burial dates, if any have died. Give the names of the wives and husbands of all married children, but give no further information concerning them. These married couples should be written on other sheets even if they have no children. They are

entitled to a complete record, and in no other way can their full identification information be recorded.

Reverse Side of Blank.

The reverse side of this blank has been prepared with two objects in view. First, that it may be used as a temporary temple record. There are many families who wish to carry on their temple work, at the same time the research work and compiling of pedigrees is going forward.

Names copied onto baptism and endowment sheets, from the front of a One Family Group Genealogy blank, should be written again in the corresponding spaces on the back of the blank. Please notice that after the spaces provided for husband, wife and children on the reverse side, there are four groups of columns, with day, month, year, and place. Over the first group is the word, baptized. In the blank space above the second group, may be written *Endowed*; over the third group, may be written *Scaled*; and over the fourth group may be written *Scaled to Parents*. In this way the sheet may be made to serve as a temporary temple record, and when all the research is completed, the entire pedigree may be copied in a permanent temple record with dates of temple ordinances, completed.

The second object of the blank is designed as a simple and satisfactory method of writing out your own family pedigree and sending it to the Genealogical Society of Utah, so that it may be recorded in the Clearing House of the Society. This makes your family records safe for all time, from fire or loss of any kind. Many families have had all their records burned. Precious data that never can be replaced. Many families have trouble with records being held selfishly by certain members of the family, and others not allowed to have access to, or even see, the records. If these records were filed at the Genealogical Society's Clearing House, any member of the family could have the privilege of knowing the exact status of the work.

The people who use this blank may, or may not, send their records to the Clearing House, this is optional with them.

The articles by Andrew K. Smith, entitled, *Vicarious Offerings*, in the January and April issues, and *Extending the Benefits of the Research Clearing House*, in the October issue, clearly set forth the advantages obtained, by having their records copied into the separate Surname Book for their family line, (see page 60 in the April number); the names all tabulated on index cards; and the original sheets returned to the sender.

The next lesson, which will appear in the April issue of this magazine, will explain how to compile a pedigree with the One Family Group Genealogy blank, and the new Pedigree Chart blank which illustrates it.

Problems

1. Why is a class benefited by having individual members take part in developing the lesson?
2. Explain the similarity between the Family Record blank, and the improved One Family Group Genealogy blank. (Illustrate this on the blackboard.)
3. State the differences between the two.
4. Explain the full genealogical meaning of the words: Individual Identification.
5. Why are the words (Identification Information) used as a sub-title for the above blank?
6. Give all the headings for the identification information for the husband.
7. Give the same for the wife.
8. Where should all research work begin?
9. Give the dictionary definition of the word Christening.
10. If a man is married twice, why should he appear on a separate sheet with each wife?
11. Why should the maiden name of the woman be emphasized in genealogical work?
12. Why is the maiden name only, used for women on temple sheets, until the sealing of husbands and wives has been done?
13. Give all the headings for the identification information for the children.
14. What use can be made of the reverse side of the One Family Group Genealogy blank?
15. What is the first purpose of it?
16. What can you tell about the second purpose?
17. Why should a separate sheet be made for every married couple?
18. Tell something about the Research Clearing House of the Genealogical Society of Utah. (See articles by Andrew K. Smith in the January, April, and October, 1927, issues of this magazine.

LESSON EIGHTY-SEVEN

Third Week in April

RELIGION OF THE BABYLONIANS

The Babylonian peoples, like most of the Orientals of antiquity, never approached monotheism, but were worshipers of many gods. Like the Egyptians, however, they did conceive of a divine unity expressed in the form of triads. Anu, Bel, and Ea constituted one triad, while Sin, Samash and Ishtar formed another. There were almost numberless other gods, to many of whom, were assigned special functions.

A creation myth written about 2100 B. C., attributes the creation of the world to Anu, Bel, and Ea, with the assistance of a goddess, Ninkharsag, while Ishtar created mankind. Shemash, the god of light, was also the god of justice. It was from him the great king of Hammurapi claimed to have received his code of laws, referred to in a former lesson as the oldest code of laws in existence, and bearing a striking resemblance to the Mosaic code.

Although the gods in some of the Babylonian myths are represented as being deceitful to men, they demand ethical conduct on the part of their worshipers. In the Hammurapic code, provision is frequently made for the employment of oaths as guarantees of obligations.

Babylonian Myths: Of the many myths contained in Babylonian literature, none is of greater importance than the one which centers about the name of Gilgamesh. This epic refers to a time when Gods and men were supposed to mingle freely together. One passage tells of the creation of a primitive man formed by a goddess from a bit of clay taken from the ground. This account has strong resemblance to the account of the creation of man as recorded in Holy Writ. Another passage gives an account of the flood "almost identical with that in the Bible." Another myth known as "Ishtar's Descent," gives a word picture of the "under-world" as believed in by the Babylonians.

The Art of Divination was believed in throughout Babylonian history as a means of ascertaining the future. The earliest method known was by pouring oil upon water. The future was read in the shapes taken by the oil, the interpretation being given by skilled diviners. Another form of divination that developed later was the inspection of the markings on the liver of a sheep. Omens were derived from watching the flight of birds, the inspection of unnatural and deformed births of both humans and animals, and at a later period from the stars. Reading one's future in the stars developed into the pseudo-science of astrology. This branch of study spread into other countries and is today stressed in our own country.

Incantations were employed quite universally throughout Babylonia for the cure of sickness. While medicine was not unknown to the Babylonians as early as 2000 B. C., and laws relating to medical practice were contained in the Code of Hammurapi, the masses believed that disease was largely "a kind of demoniacal possession." It was thought that by uttering incantations the demons would depart. The people lived in "constant fear of the demons of floods, pestilence, and darkness."

Belief in a Future Life: The Babylonians, unlike the Egyptians and Hebrews, had a murky and even gloomy conception

of the life after death. The future abode was pictured as a doleful place to which all would finally go, and from which there would be no deliverance.

Problems

1. What resemblances do you see between the Babylonian ideas of God, and those of the Latter-day Saints?
 2. Read the Bible account of: (a) the creation of man, the flood, and compare with the recital of these events as given in the Babylonian myths. How do you account for the striking similarities?
 3. Contrast the Babylonian picture of the "after life" with our own, as detailed in the 76th Sec. of the Doc. and Cov.
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The Truest Greatness

After all, to do well those things which God ordained to be the common lot of all mankind, is truest greatness. To be a successful father or a successful mother is greater than to be a successful general or a successful statesman. One is universal and eternal greatness, the other is phenomenal. It is true that such secondary greatness may be added to that which we style commonplace; but when such secondary greatness is not added to that which is fundamental, it is merely an empty honor, and fades away from the common and universal good in life, even though it may find a place in the desultory pages of history. Our first care, after all, brings us back to that beautiful admonition of our Savior: "Seek ye first the kingdom of God, and his righteousness, and all these things shall added unto you." (Matt. 6:33.)

We should never be discouraged in those daily tasks which God has ordained to the common lot of man. Each day's labor should be undertaken in a joyous spirit and with the thought and conviction that our happiness and eternal welfare depend upon doing well that which God has made it our duty to do. Many are unhappy because they imagine that they should be doing something unusual or something phenomenal. Some people would rather be the blossom of a tree and be admiringly seen than be an enduring part of the tree and live the commonplace life of the tree's existence.

Let us not be trying to substitute an artificial life for the true one. He is truly happy who can see and appreciate the beauty with which God has adorned the commonplace things of life. (Gospel Doctrine, pages 358-9.)

The Living and the Dead

The Living and the Dead.—The time has come when the Saints of God are gathering to Zion, from almost all parts of the earth. They go, in obedience to the heavenly commandment, to assist in building up the Kingdom of God. They go to learn more fully the great scheme of salvation, which is now being developed upon the earth, and which, as did the mission of the Son of God, extends its saving influence to the world of spirits, as well as the world of flesh. The plan of salvation was ordained for this very purpose—to seek after and save the dead, no matter whether they inhabit earthly tabernacles, or whether they have laid them down for a little season. The Father of the spirits of all flesh numbers with the dead all who have not received the Gospel; and it is written, that He is not the God of the dead, but of the living—those who are alive in Christ. That portion of the dead who live in this world, possess bodies or tabernacles; those who live in the world of spirits are disembodied, the power of death has dethroned them for a time, but their redemption in this respect is sure, Jesus has purchased it with His own blood. This, however, does not put them in possession of the redemption offered in the Gospel, nor of its blessings, which are of the most exalted character. This is a work yet to be performed by those who are clothed upon with mortality, for by the deeds done in the body shall all men be judged and rewarded.

The Lord has told how and where this work can be done. A Temple is being reared for this very purpose. Saints who have received the power of God, and who live unto Christ, are ever anxious to follow the example of their Lord, and stretch forth the saving hand to others. Some who are in the flesh have been administered to, and now they gather to minister for the dead in the spirit world. They go to do the works required of mortal beings, for their kindred and their progenitors who are dead, that they may also be judged according to those who, in the flesh, have had the benefits of the Gospel, knowing that God is no respector of persons. But how can the Saints receive the ordinances for their dead unless they know who the dead are? Here is an important question. Many thousands of Saints in Britain are anxious to go where they can do a work for their dead friends, but have they ever thought that unless they have the names of their dead friends, they can do nothing for them? And that other items of information are very essential to that work?

An important duty devolves upon all Saints who gather in this dispensation, and that is, to take with them all the information they can possibly obtain in relation to their dead friends, as well as their living ones. Before you leave your native land,

perhaps never to return to it again, is the time for you to get the information you will require to have. Now you have access to family and parish records, together with your living kindred, by which you can learn of many of your fathers and mothers, when and where they were born, whom they married, their children's names, and when and where they were born, when and where they died, and many of those particulars concerning them, which you must possess a knowledge of. You also now have a favorable opportunity of getting the names of many of your uncles, and aunts, and cousins, and nephews, and nieces, as well as brothers and sisters, the time of their birth, and every other desired particular concerning them. Though many of your kindred may be still alive, they may not live to be gathered to Zion, even if they should receive the Gospel, therefore do not forget that you may want all their names some day hence. Take them all with you when you go. Could you appreciate the value of such information, which you now have the means of obtaining, you would prize it more than hoarded wealth, or the gain of fine gold. If you neglect the opportunities you now have of securing this information, you will see the time when you will perhaps seek for it, but not be able to find it, until you have so far paid the debt of your neglect, that some kind angel from the spirit world will be justified in bringing to you the necessary intelligence. In the midst of your labors for others, do not forget yourselves. We have seen those gathered with the Saints who could not tell the time or place of their own birth, but such cases might be less, if due inquiry were made, by such parties, of their friends and relatives, before leaving them.

Millennial Star, Vol. 15—page 521-522. Editorial from Deseret News.

DAILY 50,000 MORE SOULS

It is known that every day about 100,000 persons die and 150,000 are born. Which means that every day the sun sets on 50,000 more people than were on Earth when it rose. Never before in human history have births been 50 per cent more than deaths. Taking this as a basis for figures Edward Ross notes in the Century Magazine that doubling the world's population in 60 years, indicates that the earth's inhabitants have increased 10-fold in two centuries and 100-fold in four centuries. At this rate there will be only a square yard of arable land to a person 1,000 years hence.

The Three Witnesses

Reprint from the Historical Record

(Continued from page 158, Vol. 18, No. 4, 1927.)

On Wednesday, April 11, 1838, Elder Seymour Brunson preferred the following charges against Oliver Cowdery before the High Council of Far West:

"1st. For persecuting the brethren by urging on vexatious lawsuits against them, and thus distressing the innocent. 2nd. For seeking to destroy the character of President Joseph Smith, jun., by falsely insinuating that he was guilty of adultery, etc. 3rd. For treating the Church with contempt by not attending meeting. 4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs. 5th. For selling his lands in Jackson County, contrary to the revelations. 6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter. 7th. For leaving his calling, in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law. 8th. For disgracing the Church by being connected in the bogus business, as common report says. 9th. For dishonestly retaining notes, after they have been paid; and, finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

The following day (April 12th) the Bishop of Far West and High Council examined his case. "The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints.

After his excommunication, Oliver Cowdery engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon. On the contrary, he seems to have used every opportunity he had to bear testimony of its divine origin. While practicing law in Michigan, a gentleman, on a certain occasion, addressed him as follows, "Mr. Cowdery, I see your name attached to this book. If you believe it to be true, why are you in Michigan?" The gentleman then read the names

of the Three Witnesses and asked, "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?" Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."

At a special conference held in Kanesville, Iowa, Oct. 21, 1848, and presided over by Apostle Orson Hyde, Oliver Cowdery was present and made the following remarks:

"Friends and Brethren,—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, He called me to a high and holy calling.

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Mel-

chizedek Priesthood was conferred by holy angels from on high. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde,) and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an apostle of the Lord Jesus Christ."

In the early part of November following Elder Hyde called a High Council in the Log Tabernacle, to consider the case of Oliver Cowdery; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said:

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station, only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

Brother George W. Harris, President of the Council, moved that Brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said:

"If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a member through the door, covers the whole ground. I acknowledge this authority."

Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten, which was seconded and carried unanimously. Soon afterwards he was re-baptized.

Elder Phineas H. Young, who was present at the death of Oliver Cowdery, at Richmond, Missouri, March 3, 1850, says, "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administration."

Elder S. W. Richards relates the following:

"The arrival of Oliver Cowdery and his family at Council Bluffs from the east in the winter of 1848-49 was an inter-

esting event in the history of the Church. With his family, he was on his way to the body of the Church located in Utah, but as some time must elapse before emigrant trains could venture upon the plains, he determined to visit his wife's friends, the Whitmers, in Missouri.

"While making that journey, a severe snow storm made it convenient for his family to spend several days with Elder Samuel W. Richards and family, who were temporarily residing in upper Missouri, awaiting the opening of the emigration season. That favorable opportunity was made the most of to discuss all matters of interest connected with the early history of the Church, with which Elder Cowdery was personally acquainted and Elder Richards was not.

"His relation of events was of no ordinary character, maintaining unequivocally all those written testimonies he had furnished the Church and world in earlier days. Moroni, Peter, James and John, and other heavenly messengers, who had ministered to him in connection with the Prophet Joseph Smith, were familiarly but sacredly spoken of, and all seemed fresh upon the memory as though but events of yesterday. His language was considerate, precise but forcible—entirely free from lightness or frivolity—such as might be expected from one who had been schooled with angels and taught by Prophets; more of the heavenly than the earthly.

"His only ambition seemed to be to give himself and the remainder of his life to the Church; declared he was ready and willing, if desired, to go to the nations of the earth and bear his testimony of that which God and angels had revealed—a testimony in his personal experience of many things which no other living person could bear. His hopes were buoyant that such might be his future lot as cast with the Church, in the body of which he declared the Priesthood and its authority were and must continue to be. An overruling Providence saw fit to order otherwise. Soon after arriving among his relatives in Missouri, he was taken sick and died, in full faith and fellowship of the latter-day work, desiring the world might know that his testimony was of God." (Contributor, Vol. 5, page 446.)

His half-sister, Lucy P. Young, a widow of the late Phineas H. Young, relates that Oliver Cowdery married a Miss Whitmer (a sister of the Whitmer brothers) in Missouri in 1833; and that just before breathing his last, he asked his attendants to raise him up in bed, that he might talk to the family and his friends, who were present. He then told them to live according to the teachings contained in the Book of Mormon, and promised them, if they would do this, that they would meet him in heaven. He then said, "Lay me down and

let me fall asleep." A few moments later he died without a struggle.

David Whitmer testified to Apostle Orson Pratt and Jos. F. Smith in 1878 as follows:

"Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior,' and he died immediately, with a smile on his face." (See Mill. Star, Vol. 40, page 774.)

In an article published in the Mill. Star, Vol. 48, page 420, Elder Edward Stevenson gives the following testimony in relation to Oliver Cowdery:

"I have often heard him bear a faithful testimony to the restoration of the Gospel by the visitation of an Angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I have never known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven."

(*To be Continued*)

This *Record of the Dead* begun on the opposite page was commenced in Vol. II of the Utah Genealogical and Historical Magazine and continued in Vol. III. It is now taken up again, and continued from page 40, January, 1912, Vol. III, of the Utah Genealogical and Historical Magazine.

RECORD OF THE DEAD

Who were Buried in the Cemetery at Salt Lake City, Utah, During its first years.
 Note : This transcript must have been copied from previous records, the copyist not taking care to arrange his matter in chronological order. This, no doubt, will explain why the death dates are not in their proper order.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Gibson, Jacob	S of W. H. and Mary Ann	Feb. 4, 1854	Salt Lake City	Sept. 11, 1855
Hooper, Wm. H.	S of J. W. and Elizith	Oct. 23, 1854	Salt Lake City	Sept. 13, 1855
Cummings, Hiram Huffy	D of John and Martha	Nov. 3, 1854	Salt Lake City	Sept. 13, 1855
Barrows, Hannah M.	S of T. and Lovinia	Feb. 2, 1855	Salt Lake City	Sept. 15, 1855
Sudsbury, John S.	D of Geo. and Phebe			Sept. 9, 1855
Miles, Cornelia T.	D of John and Elizabeth			Sept. 19, 1855
Pugh, Elizabeth	W of John	Apr. 22, 1855	Bernsten, Stafford, England	Sept. 24, 1855
Mayer, Sarah	S of Geo. and Elizith	Mar. 24, 1806	Salt Lake City	Sept. 25, 1855
Goddard, Alma H.	S of John Fuller		Laidlow, Mass.	
Fuller, Walter	S of Wm. and G.		Carmarthen, Wales	
Phillips, Evan	S of Robt. & Sarah Ann	Oct. 16, 1854	Salt Lake City	Sept. 26, 1855
Daft, Robert John	D of Thos. and Mary	Sept. 18, 1853	Salt Lake City	Sept. 27, 1855
Whittle, Josephine	S of Edw. and Susan	July 29, 1844	Nauvoo, Hancock, Ill.	Sept. 28, 1855
Cuthbert, Edward	S of Wm. and Martha	Feb. 14, 1855	Salt Lake City	Sept. 27, 1855
Theobald, John	S of Thos. and Elizith	Sept. 12, 1845	Salt Lake City	Sept. 27, 1855
Pratt, Sarah L. L.	D of Abraham and Ha.	Dec. 18, 1854	Salt Lake City	Oct. 1, 1855
Revell, John B.	S of John and Ann		Gloucester, England	Oct. 5, 1855
Hoagland, Susan D.	D of J. P. and Catherine			Oct. 6, 1855
Jones, Philip	S of Geo. W. and Abigail	Dec. 8, 1837	Deseret	Oct. 8, 1855
Scrib, Anna Maria	D of J. P. and Catherine	Oct. 8, 1854	Long Island, N. Y.	Oct. 6, 1855
Parish, George W.	S of Geo. W. and Abigail		Eldersfeld, Worc., England	Oct. 8, 1855
Balis, Juliet	W of Henry		Gloucester, England	Nov. 8, 1855
Okey, Rhoda Rebecca	D of Thos. & Ann Collett		Salt Lake City	Oct. 10, 1855
Weight, Alfred F.	S of Jas. and Esther	Nov. 2, 1850		Oct. 12, 1855
Reeves, Elizabeth	D of R. W. and Elizith	Aug. 24, 1854	Denmark	Sept. 15, 1855
Erixon, Bertha S.	Wif of Henry	Feb. 27, 1829		Sept. 20, 1855
Erixon, Frederica	D of Henry and Bertha	June 4, 1885	Salt Lake City	
Erixon, Wm.	S of Enos and Mary	Sept. 18, 1855	Cottonwood, Salt Lake City	Sept. 18, 1855

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Johnson, Mary Ann	D of Dan and Catherine	June 21, 1854	Iron County, Utah	Sept. 19, 1855
Badger, Ephraim	S of Jas. B. and Hannah	Sept. 17, 1802	Waterford, Calif.	Oct. 22, 1855
Batchillor, Martha Ann	D of Wm. J. and Sarah	Oct. 5, 1834	Blessstown, Burlington, N. J.	Oct. 28, 1855
Brewerton, Sarah Ann	D of Thos. and Sarah	Sept. 10, 1855	Salt Lake City	Oct. 30, 1855
Horn, Andrew B.	S of Thos. and Sarah Ann	Nov. 7, 1854	Perry County, Ala.	Nov. 1, 1855
Thompson, Elizabeth	W of Robt.			
Meedon, Sarah	W of William	Mar. 11, 1832	Nottingham, England	Nov. 2, 1855
East, Julia	D of E. W. and W. E.	Oct. 28, 1853	Sullivan, Malin, Texas	Nov. 3, 1855
Long, Henry W. S.	S of J. V. and Eleanor	Feb. 21, 1855	Salt Lake City	Nov. 3, 1855
Wallace, Will D.	S of Geo. B.	Nov. 6, 1855	Salt Lake City	
Finn, John	W of Bp. E. Hunter	July 20, 1815	St. Peters, England	
Hunter, Ann	Widow of Pleasant G.	Feb. 16, 1808	Haverford, Delaware	
Noah, Martha Ann	S of John and Mary	May 24, 1850	Jersey, England	Nov. 7, 1855
Benion, John	S of J. W. and E. S.	Oct. 13, 1855	Salt Lake City	Nov. 9, 1855
Killpack, Will J.	W of J. A. T.	Mar. 29, 1833	Kempston, Bedford, England	Nov. 10, 1885
Thompson, Rebecca	Widow of Wm. Wright	Nov. 28, 1819	New Garden, Penn.	Nov. 11, 1855
Wright, Ann				Nov. 12, 1855
King, R. E.	S of Elijah and A.	Sept. 15, 1802	Fairfield, Conn.	Nov. 12, 1855
Gregory, Albert			England	Nov. 14, 1855
Bronson, Fredrick	W of Thos.	Dec. 29, 1837	Stafford, England	May 13, 1855
Latimer, Sarah Ann	D of John Greer	Mar. 18, 1837	Salt Lake City	Nov. 17, 1855
Greer, Isabella	S of Wm.	Mar. 12, 1781	Renfrew, Scotland	Nov. 18, 1855
Gardner, Robt.	Indian Boy of Br			Nov. 19, 1855
Pride, Jared	Calkins	Nov. 19, 1855		
Howarth, Thompson	S of Jas. A. Little			
Little, Edwin	S of Jos. and Elizth	July 4, 1854	Salt Lake City	Nov. 20, 1855
Buxton, George				Nov. 21, 1855
Mather, Hannah	S of N. H. and E. A.	June 2, 1845		Nov. 28, 1855
Felt, Nathael P.	Preston			Dec. 6, 1855
				Dec. 7, 1855
				Dec. 3, 1855

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH		Date of Death
McRay	D of Alex and Eunice W of Thos.	May 17, 1780	Hereford, England		Dec. 10, 1855
Taysum, Alice	Widow of John Indian Boy of Bro.		Monmouth, England		Dec. 9, 1855
Evans, Mary	Simmonds				Dec. 11, 1855
Artap	D of Edward and Ann D of Alex and H.	Dec. 13, 1855 Aug. 30, 1855	Salt Lake City Salt Lake City		Dec. 14, 1855
Creen, Sarah	S of Christena	Dec. 23, 1855	Salt Lake City		Dec. 18, 1855
Wright, Hannah	S of Samuel and Eunice D of Thos. and Ann D of Jas. and Ann	Jan. 6, 1856 Jan. 15, 1840 Sept. 19, 1809 Jan. 26, 1856	Salt Lake City Liverpool, Lanc., England Pennsylvania England England		Dec. 30, 1855 Dec. 23, 1855 Dec. 21, 1855 Jan. 6, 1856 Sept. 27, 1855 Jan. 16, 1856 Jan. 26, 1856 Jan. 25, 1856
Wm.	At Bro. Young's S of Matthew J.		Cottonwood, Salt Lake City		Jan. 29, 1856 Jan. 30, 1856 Jan. 31, 1856
Cullingwood, H. F.	S of Wm. and Nancy D of Wm.	Jan. 23			
Moore, Samuel	W of John W.				
Howells, Margt. F.	S of Jas. and Jemima S of Edw. and Sarah D of Jas. and Jane	Dec. 24, 1854 Dec. 15, 1855 Feb. 27, 1821	Salt Lake City Salt Lake City Green, Ill.		Feb. 9, 1856 Feb. 3, 1856 Feb. 23, 1856
Donville, Mary	S of B. T. and D.				Feb. 25, 1856
Streeper, Wilkinson					Feb. 24, 1856
Ayres, Joseph	D of Henry and Caroline D of John B. and Phebe S of Isaac	Feb. 21, 1785 Sept. 8, 1855 Dec. 17, 1855	Green, Tenn. Salt Lake City Salt Lake City		Feb. 26, 1856 Feb. 24, 1856
Ellis, Wm.	S of Geo. and Elizth S of Joseph G.	Apr. 10, 1855			Mar. 6, 1856 Mar. 7, 1856
Meedon, Willm.					
Johnson, Wm. L.					
Long, Clarissa					
Ward, Harriet					
Jack, James C.					
Taylor, Alma					
Roltins, Elizabeth					
Franklin, Elizabeth					
Griffith, Newgint					
Henderson, Samuel					
Maiben, Sarah J.					
Maiben, Kate Mary					
Dow, William					
Stiles, Franklin P.					
Hovey, John G.					

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Hovey, Sarah L.	W of Joseph G. S of J. C. and Eliza G.	Feb. 4, 1856	Salt Lake City	Oct. 11, 1856
Little, Wm. Henry	S of Andrew & Caroline	Mar. 15, 1859	West Jordan, Salt Lake City	Mar. 16, 1859
Erickson, Peter Henry	D of Andrew & Caroline	Apr. 21, 1861	Mill Creek, Salt Lake City	Aug. 11, 1861
Erickson, Josephine H.	D of Will and Alice	Oct. 5, 1852	Salt Lake City	Mar. 20, 1856
Clayton, Clara A.		May 23, 1780	Burk, North Carolina	Mar. 20, 1856
Woods, Andrew		Nov. 6, 1852	Salt Lake City	Mar. 21, 1856
Standing, Mary Alice	D of Jas. and Mary	Feb. 12, 1852	Lehi, Utah	Mar. 21, 1856
Willis, Achiah P.	D of Ira J. and Melissa	Aug. 24, 1855	Salt Lake City	Sept. 25, 1855
McCain, Sarah D.	D of Harrison P. and D.			
Preston, Ellen E.	D of Wm. and Sarah			
Doremus, Martha	D of Henry J. and Harriet	Oct. 6, 1846	Salt Lake City	Feb. 4, 1855
Tanner, Ruth M.	D of Thos. and Ruth	Aug. 25, 1854	Salt Lake City	Mar. 26, 1856
Hales, Henry S.	S of Geo. and Sarah A.	Dec. 3, 1854	Salt Lake City	Mar. 28, 1856
Wakeham, John A.				Mar. 31, 1856
Derrick, W. H.	S of T. and Mary	Apr. 23, 1854	Salt Lake City	
Yates, John W.	S of Will and Margt.	Sept. 12, 1854	Salt Lake City	
Moreton, Alley	W of Job			Aug. 1855
Thompson, Mary	D of Walter and Agnes	Mar. 8, 1850	Salt Lake City	Oct. 1855
Thompson, George	S of Walter and Agnes	Sept., 1854	Salt Lake City	Nov. 1854
Chapman, Hyrum	S of Robt. and Elizth	Nov. 6, 1855	Salt Lake City	Dec. 18, 1854
Sutton, Isaac	S of Isaac and Emma	Nov. 14, 1855	Salt Lake City	Dec. 20, 1855
Raleigh, Caroline L. C.	W of Alonzo H.	Nov. 12, 1820	Erie, Penn.	Nov. 14, 1855
Raleigh, Hazeltine C.	S of Alonzo and Caroline	Apr. 17, 1851	Salt Lake City	Mar. 26, 1853
Kamshy, Robt. James	D of Jerome			July 30, 1852
Sherky, Robt. and Emma	S of Robt. and Emma	Mar. 14, 1854	Salt Lake City	Oct. 15, 1855
Sherky, Joseph	S of Robt. & Mary Ann	Oct. 13, 1854	Salt Lake City	May 3, 1855
Turnbow, Silvira	W of Samuel	July 24, 1810	Edgefield, South Carolina	Apr. 27, 1853
Turnbow, Ama	S of Saml and Silvira	Apr. 26, 1853	Salt Lake City	Sept. 22, 1855
Turnbow, Saml. Jos.	S of Saml and Silvira	June 30, 1850	Salt Lake City	Jan. 14, 1855
Stout, Chas. Heber	S of Allen J. and Elizth	May 1, 1844	Nauvoo, Hancock, Ill.	Nov. 19, 1852

Four Family Lines in Temple Work

Editor of Utah Genealogical Magazine:

Dear Brother: While preparing Family Surname Cards, to be filed in the Library of the Genealogical Society, I have noticed that many members of the Church, who engage in Temple Work in behalf of their dead relatives, have the largest number of the sacred ordinances connected therewith performed for those in their father's immediate family line; that is, those whose surname is the same as that of the person who has undertaken to do, or to supervise, the Temple Work in which he is personally interested. Somewhat less than that largest number are, usually, names of the dead in the mother's family line, those bearing the mother's maiden surname. Also, generally, there is a still smaller number of Temple ordinances performed in behalf of the dead who constitute the family lines of the two female grand parents of the member of the Church who has assumed the responsibility of having that essential work done for the eternal welfare of his (or her) dead kindred.

The condition referred to may be the result of greater interest felt, by the representative, in those relatives who have the same surname as himself and, next to them, those having his mother's maiden name. Or it may be that he has most easily found the names and genealogies of his kindred who have the same surname as himself. Whatever may be the cause of this condition, it should be remembered that it is a solemn obligation of each member of the Church to manifest, by unceasing effort, equality of interest in the salvation of all his relatives, especially in each of the four lines of direct relationship; that is, all who are blood kindred of his father and mother. No distinction or marked precedence should be given in the number of individuals, for whom Temple work should be performed, in either of the four family lines; the number should include *all* who are eligible in each of those lines, limited only by obstacles encountered in procuring the needful genealogies.

This obligation is made prominently manifest by the words of the Prophet, Joseph Smith: "The greatest responsibility in this world that God has placed upon us is to seek after our dead." And, "Those who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation." The relatives thus referred to are, undoubtedly, those included in the four family lines above mentioned.

Following is an extract from the recently published "Handbook of Genealogy and Temple Work," which clearly indicates the individuals who should be included in the family lines, and in

whose behalf members of the Church should faithfully endeavor to have the necessary Temple ordinances performed:

"To assist in making it clearly understood just what family lines should be included within the limits of kinship, as contemplated in this connection, it is considered advisable to specify the following: Those bearing the same surname as yourself, which is the same, of course, as the surname of your father and his father; also, those bearing the family surname of your paternal grandmother; and those bearing the family surnames of your mother's father and mother. This limitation can be readily comprehended—it embraces just four direct lines of family surnames. For example, a man whose name is Brown may have a paternal grandmother surnamed Jones, his maternal grandfather Smith, and maternal grandmother Robinson. Thus it is apparent that he will have the right to perform Temple Work in behalf of all his dead kindred bearing the surnames of Brown, Jones, Smith, and Robinson; and such is the nature of the limitations referred to.

"In Scandinavian pedigrees, this limitation to four surnames cannot always be followed. Many Scandinavian surnames are derived from the Christian or given name of the father, thus changing the surname at each generation. However, the limitation regarding Temple Work holds good, even though there may be many names in the line; for a family is determined by blood relationship and not by the names the family might bear."

Yours Fraternally,

D. M. McALLISTER,

Temple Recorder.

THE SPIRIT OF NOMENCLATURE

Much has been written upon the Surname, a comparatively modern invention, while the individual, or as we term it, the Christian name, has barely received, here and there, a casual notice from English authors, and has seldom been treated of collectively or comparatively. Yet there is much that is extremely curious and suggestive in the rise and signification of the appellations of men and women, their universal or partial popularity, the alterations by which they have been adapted to different languages, their familiar abbreviations, the patronymics formed from them, and the places or articles called from them. In fact, we shall find the history, the religion, and the character of a nation stamped upon the individuals in the names which they bear.

Genealogy of the Hugh Roberts Family of Denbighshire, Wales

Compiled by David Roberts

(Concluded from page 192, Vol. 18, No. 4.)

168

Zula Margaret Morgan, b. Nov. 23, 1902, at Liberty, Idaho. Daughter of David Roberts and Caddie Caroline Hymas Morgan. Md. Nov. 19, 1924, at Salt Lake Temple, to Wilford Coon, b. Nov. 20, 1895, at Pleasant Green, Utah. Son of James David and Mary Clark Coon.

Child of Wilford and Zula Margaret Morgan Coon

408. Laree Coon, b. Aug. 30, 1925, at Pleasant Green, Utah.

192

Henry Arnold Newbold, b. Feb. 5, 1899, at Smithfield, Utah. Son of Henry Reuben and Hannah Roskelley Newbold. Md. April 27, 1921, at Salt Lake Temple to Hazel Christiansen, b. Oct. 16, 1898, at Preston, Idaho. Daughter of James Peter and Elizabeth Barfus Christiansen.

193

Richard Owen Newbold, b. May 21, 1902, at Smithfield, Utah. Son of Henry Reuben and Hannah Roskelley Newbold. Md. Aug. 29, 1923, at Salt Lake Temple, to Cora Jane Poole, b. Sept. 26, 1904, at Whitney, Idaho. Daughter of Thomas Alexander and Mary Elizabeth Swainston Poole.

Children of Richard Owen and Cora Jane Poole Newbold

409. Dorothy Newbold, b. July 1, 1924, at Preston, Idaho.
410. Richard Wayne Newbold, b. Nov. 11, 1925, at Preston, Idaho.
411. Gordon Henry Newbold, b. Dec. 20, 1926, at Preston, Idaho.

194

Hannah Boneta Newbold, b. Jan 5, 1905, at Riverdale, Idaho. Daughter of Henry Reuben and Hannah Roskelley Newbold. Md. Aug. 29, 1923, at Salt Lake Temple, to Kenneth Oliverson, b. Oct. 14, 1902, at Franklin, Idaho. Son of James Henry and Margaret Whitehead Oliverson.

Child of Kenneth and Hannah Boneta Newbold Oliverson

12. Kenneth La Mar Oliverson, b. July 3, 1925, at Preston, Idaho.

198

Mary Letha Roskelley, b. Aug. 7, 1904, at Smithfield, Utah.

Daughter of Richard and Hilda Marie Johnson Roskelley. Md. June 27, 1923, at Logan Temple, to Glen Riches Winn, b. Feb. 17, 1897, at Smithfield, Utah. Son of William L. and Edith Weeks Winn.

Child of Glen Riches and Mary Letha Roskelley Winn

413. Barbara Winn, b. July 8, 1924, at Smithfield, Utah.

204

Asael Spencer Blanchard, b. July 30, 1907, at Logan, Utah. Son of Asael D. and Drusilla Roskelley Blanchard. Md. July 28, 1926 at Salt Lake City, Utah, to Alice Louise Flinders, b. Dec. 2, 1902, at Grantsville, Utah. Daughter of Thomas and Carrie Fawson Flinders.

209

Tryphena Prudence Roberts, b. Nov. 10, 1896, at Logan, Utah. Daughter of David R. and Tryphena Davis Roberts. Md. Jan. 14, 1919, at Logan, Utah. Sealed April 9, 1919, at Salt Lake Temple, to George Albert Croft, b. May 13, 1892, at Ogden, Utah. Son of George A. and Belle Russel Croft.

Children of George Albert and Tryphena Prudence Roberts Croft

414. Carmen Croft, b. June 21, 1920, at Cedar City, Utah.
 415. Marjorie Croft, b. Jan. 12, 1922, at Cedar City, Utah.
 416. Karl Roberts Croft, b. Nov. 11, 1925, at Cedar City, Utah.

210

David Llewellyn Roberts, b. Aug. 9, 1898, at Logan, Utah. Son of David R. and Tryphena Davis Roberts. Md. June 21, 1918, at Ogden, Utah, sealed Oct. 9, 1918, at Salt Lake Temple, to Mary Eliza Crittenden, b. Oct. 30, 1901, at Ogden, Utah. Daughter of Oscar and Julia Cole Crittenden.

Children of David Llewellyn and Mary Eliza Crittenden Roberts

417. Janet Roberts, b. May 22, 1919, at Ogden, Utah.
 418. David Richard Roberts, b. Nov. 23, 1920, at Ogden, Utah.
 419. Darwin Llewellyn Roberts, b. April 7, 1922, at Ogden, Utah, d. Sept. 5, 1923, at Ogden, Utah. Bd. at Logan, Utah.
 420. Ruth Roberts, b. June 18, 1923, at Ogden, Utah.
 421. Kenneth Oscar Roberts, b. April 15, 1925, at Ogden, Utah.
 422. Mary Lou Roberts, b. Sept. 17, 1926, at Ogden, Utah.

211

Robert Merddyn Roberts, b. July 6, 1900, at Logan, Utah. Son of David R. and Tryphena Davis Roberts. Md. Nov. 19, 1924, at Salt Lake Temple, to Hazel May Orcutt, b. Jan. 15, 1906, at Newport, Kentucky. Daughter of James and Nancy Alice Mayo Orcutt.

Child of Robert Merddyn and Hazel May Orcutt Roberts

423. Alice Annette Roberts, b. June 24, 1925, at Ogden, Utah.

221

Susan Gladwyn Roberts, b. Oct. 27, 1904, at Logan, Utah. Daughter of Hugh and Maggie May Terry Roberts. Md. Nov. 3, 1926, at Salt Lake Temple, to Elliott Pessop Roberts, b. May 5, 1904, at National City, Calif. Son of Robert Kenrik Eades and Emily Gledhill Roberts.

229

George Hand Passey, b. June 30, 1891, at Lanark, Idaho. Son of George Henry and Carrie Roberts Passey. Md. June 30, 1920, at Salt Lake Temple, to Pearl Evangeline Wallantine, b. June 6, 1896, at Paris, Idaho. Daughter of Robert W. and Emily Ellen Davis Wallantine.

Children of George Iland and Pearl Evangeline Wallantine Passey

424. Wallace Iland Passey, b. May 8, 1921, at Paris, Idaho.
425. Madine Passey, b. Sept. 30, 1922, at Oneida, Idaho.
426. Rayo La Var Passey, b. April 24, 1926, at Oneida, Idaho.

231

Eliza Drusilla Passey, b. Jan. 10, 1902, at Lanark, Idaho. Daughter of George Henry and Carrie Roberts Passey. Md. April 20, 1925, at Rexburg, Idaho, to Shiblon Smith Ovard, b. Feb. 10, 1903, at Morgan, Utah. Son of William Morton and Nina Smith Ovard.

Children of Shiblon Smith and Eliza Drusilla Passey Ovard

427. Robert Passey Ovard, b. Dec. 25, 1925, at Rexburg, Idaho.
428. Jay Smith Ovard, b. May 9, 1927, at Paris, Idaho.

232

La Mont W. Passey, b. June 15, 1904, at Sterling, Alberta, Canada. Son of George Henry and Carrie Roberts Passey. Md. Sept. 1, 1926, at Salt Lake Temple, to Violet Elizabeth Price, b. May 31, 1905, at Paris, Idaho. Daughter of Joseph Stanners and Elizabeth Susanna Reese Price.

240

La Veda Ann Roberts, b. Nov. 8, 1902, at Lanark, Idaho. Daughter of Owen and Mary Ann Watkins Roberts. Md. June 28, 1922, at Logan Temple, to Harvey M. Parker, b. Mar. 2, 1894, at Lanark, Idaho. Son of Oscar F. and Annie Watkins Parker.

Children of Harvey M. and La Veda Ann Roberts Parker

429. Marlan Parker, b. April 20, 1923, at Lanark, Idaho.
430. Valene Parker, b. Jan. 8, 1925, at Lanark, Idaho.
431. La Donna Parker, b. Dec. 7, 1926, at Lanark, Idaho.

241

Viola Roberts, b. Dec. 31, 1903, at Lanark, Idaho. Daughter of Owen and Mary Ann Watkins Roberts. Md. April 1, 1927, at Salt Lake Temple, to Lee King Orr, b. April 18, 1900, at Liberty, Bear Lake Co., Idaho. Son of Thomas Charles and Emily Jane King Orr.

243

Iretta Roberts, b. Sept. 7, 1906, at Lanark, Idaho. Daughter of Owen and Mary Ann Watkins Roberts. Md. Nov. 17, 1926, at Logan Temple, to Alfred Lee Toomer, b. Aug. 5, 1902, at Lanark, Idaho. Son of James and Agnes Parker Toomer.

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PRESIDENT JIEBER J. GRANT AND WIFE, AUGUSTA WINTERS GRANT, AND PARTY AT THE GRAVE OF MRS. GRANT'S
GRANDMOTHER, REBECCA BURDICK WINTERS

The trip to the grave was made through the courtesy of the Burlington R. R., represented by Mr. E. M. Westervelt, Land and Industrial Commissioner, second from the left.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

APRIL, 1928

A Legacy from the Past

By Archibald F. Bennett

It is a far cry from the Vikings of old to the wife of the President of the Church of Jesus Christ of Latter-day Saints—a flight too bewildering for the imagination alone to dare—but fact was ever “stranger than fiction.”

For centuries the land of the far north lay hidden from the rest of the world, save that an occasional sailor touched upon those distant shores and carried back strange and fantastic tales of the people and customs he had seen. Other centuries elapsed, and from that land of mystery great hordes of warriors swept over the civilizations to the south, crushing the once mighty Roman Empire to the dust, and seizing the sceptre she had borne so long.

With them these conquerors carried the dim tradition, now largely confirmed by the finds of archaeology, that in bygone ages their ancestors had migrated to the north from a region between the Black and Caspian Seas. In their annals they told of long lines of illustrious forefathers, and of an ancient civilization in their distant home. These warriors settled down to rule the Roman territories, and again the history of the north became a closed book.

Once more that land sent forth its conquerors, the Norse “Vikings” who became the terror of all the peaceful coasts of Europe. From the French king they wrested a fair land and renamed it “Normandy.” Here these Northmen made their home. They shortly became Christians, and the second generation had already adopted the language and culture of the French, while retaining all their old Viking hardihood and fierce love of adventure.

Here in Normandy was a place called Bourdet, and one family chose from it their surname. Before the Normans came to England the Bordets, or Burdettts, were Barons of Cuilly, near Falaise, and this was only a part of their domain. Two brothers of this name, Robert Bordet, Lord of Cuilly, and Hugh, fought

with Duke William in the conquest of England. The name appears upon the Roll of Battle Abbey—spelled Burdet. For their services they were granted lands in Leicestershire, considerable estates. Robert had a son Hugh, and from the latter's sons, Robert and Walter de Cuilly, have sprung those of the surnames Cuilly, de Culeys, Colley, Cailey, etc. The elder Hugh's children seem to have retained the name of Burdet, and long pedigrees of Burdets in England are traceable to him.

Dugdale tells of a descendant of his, a William Burdet "who flourished in Henry II's time," and who was undoubtedly an ancestor of the later families of Burdett. "The said William Burdet," he writes, "being both a valiant and devout man, made a journey to the Holy Land for subduing of the Infidells in those parts. . . . He left two sons: Hugh, whose line expired in the next generation, and Richard, who died in 1223."

From a younger son of one branch of this family doubtless descended the Robert Burdett (or Burdick, as the name came to be spelled), who emigrated to America in 1651.

"New occasions teach new duties" and call for different types of virtue. After Viking and Conqueror and Crusader had struck their blows for a home-land, for country, and for religion, there came a time of stress in England when sober-minded men who would "keep abreast of truth" demanded a purer form of worship; and an English king played the tyrant toward these "Puritans" by harrying them out of the land.

Forsaking the land of their birth (already in the shadow of an impending civil war), these devoted worshipers sought homes among the savages in the unknown American wilderness. Here, at least, there would be freedom to worship God.

But towards free-minded teachers like Roger Williams and Benedict Arnold and Samuel Hubbard the new Puritan rulers proved as exacting and intolerant as the old, and drove them forth into a further wilderness among the Narragansett Indians. Here they founded Rhode Island, the first colony in America to really establish religious freedom.

It is to this colony and to these pioneers that we trace the progenitors of the Burdick family—to Samuel Hubbard and Robert Burdett (or Burdick), grandfather and father, respectively, of all of that name in America; and since they left such indelible impress of their character upon numerous generations of their progeny, it seems fitting to briefly tell their story.

Samuel Hubbard was the youngest of ten children born to James Hubbard and Naomi Cocke. He was born in Mendlesham, a market town about eighty miles northeast of London, in 1610. He says in his Diary: "I was born of good parents. My mother

¹The Duchess of Cleveland: Battle Abbey Roll. Vol. I, pp. 191 et. seq., 276, 277.

brought me up in the fear of the Lord,—in catechising me, and in hearing choice ministers."

His grandfather, Thomas Cocke, was one of the Protestant Martyrs burned at the stake for his religion in the time of Queen Mary. Samuel kept as a precious relic a testament which the martyr is said to have hidden in his bed straw, lest it should be found and burned. This he gave to his granddaughter, and it passed on down through her family until now it is preserved in the library of Alfred University.

The record of his life, however, was an even better legacy for his children. Samuel emigrated to America in 1633, and joined the church at Watertown, Mass. Shortly after he married Tacy Cooper. In 1639 they removed to Agawam (now Springfield), Mass., and their daughter Ruth was the first white child born there. She later became the wife of Robert Burdick, and the mother of his children.

Samuel Hubbard and his wife were ardent exponents of the doctrines of Anabaptism, that infant baptism was invalid, that only believing adults should be baptized, and that by immersion. For this belief they encountered severe persecution. When threatened with imprisonment for it, he wrote: "That scripture came to our minds: 'If they persecute you in one place flee to another'; and so we did 2 day of October, 1648. We went to Rhode Island and arrived there the 12 day. I and my wife, upon our manifestation of our faith, were baptized by Brother Joseph Clarke, 3 day of November, 1648."

The rest of his days were spent in Newport, R. I.; he was a friend of Roger Williams, and became well-known as a zealous Baptist and a "public religious disputant." He was sent by the Baptists to Boston in 1651 "to visit the bretherin who was imprisoned in Boston jayl for witnessing the truth of baptising believers only, viz.: Brothers John Clarke, Obadiah Holmes, and John Crandall."

After being a member of the First Baptist Church of Newport for 23 years, he, with his wife, one daughter, and four other persons, formed the first Seventh Day Baptist Church in America.² Robert Burdick and his wife Ruth Hubbard were members of this original "Sabbatarian" Church, one of their sons was a Deacon, many descendants were elders and preachers, and it is said that "half the Seventh Day Baptists have Burdick blood in their veins."³

Robert Burdick came to Newport from England in 1651, was admitted a freeman in May, 1655, and was married Nov. 2, 1655. In those days a bitter dispute was on between the large colony of Massachusetts and the tiny colony of Rhode Island as to the possession of a tract of Indian land. This tract had been bought by a

²1,000 Years of Hubbard History, pp. 63-65.

³Dr. Alfred A. Burdick, Baltimore, Md.

group of Rhode Islanders from the Indians, and was known as the "Westerly Purchase." Massachusetts claimed the area was included in their charter, and was part of the district they had organized as "Southertown," now Stonington, Conn. In 1661 Robert Burdick was with a party of about thirty-six Rhode Islanders who moved into the disputed territory, laid out lots, and began to build houses. Just as his little home was finished the Massachusetts men came demanding the reason for this intrusion. The Rhode Islanders replied through their leader, Benedict Arnold (ancestor of General Benedict Arnold of the Revolution), that they held themselves to be the rightful owners of the land, and they intended to keep possession of it. Nor would they "try their title anywhere but in Rhode Island, or in England; and Arnold said that if any should attach him at Boston, he would lie in prison seven years before he would try the title there."

Thereupon the Governor of Massachusetts and his General Court sent a Constable armed with a warrant to arrest all Rhode Island interlopers and bring them for trial. On Nov. 1, 1661, he reported as follows:

"According to the trust committed to me, I have arrested three men, viz: Tobias Saunders, Robert Burdett, and Joseph Clarke."

William Palmer, Constable.

It developed later, that at the time of the arrest the Rhode Island men "did lye in wait to intercept and seize ye Constable and Deputy, with such as came with them to prison as they returned, which they had done, but they being gone to dinner missed them."

On November 14, 1661, they were tried before Governor Endicott and his associates at Boston.

"Tobias Saunders and Robert Burdett being brought prisoners by virtue of a warrant from the Governor and magistrates for a forcible entry and intrusion into the bounds of Southertown, in the Pequot country, upon several men's properties granted to them by the General Court of this jurisdiction, who, upon being examined by what authority or order they were there, Tobias Saunders answered, that the Court of Road Island gave liberty for certayne of their inhabitants to purchase lands of the Indians, and that those lands were purchased by them. * * * Being asked whether they had understood that warning was given * * * to depart out of those lands, and out of the bounds of said towne, Tobias answered, that they had heard of such warning. Being asked why he did not desist, Tobias answered, that they looked upon those lands to be their right, and therefore they abode upon them, and confessed he was upon it when the constable apprehended them.

"Robert Burdett being examined, acknowledged that he was upon the same land, and built a small house there, upon the lot layed out to him; and that he went upon this designe, upon the same grounds as are declared by Tobias Saunders.

"Tobias Saunders and Robert Burdett being told that they must give security to the value of one hundred pounds a peice, to answer what should be objected against them at the next General Court, otherwise to bee committed to prison, they refused to find security and were committed."

They were lodged in prison until the following May, when they were again brought before the General Court and fined 50 pounds each. This notification was sent to the authorities of Rhode Island:

"You may hereby take notice, that two of your people namely Tobias Saunders and Robert Burdett, being long since taken on the place, and secured by us to answer their trespass, we have now called them before this Court and find nothing to justify their proceedings. This Court hath, therefore, fined them 40 pounds for your offence * * * and they stand committed to prison till your fine be satisfied * * * etc."*

Two years they are said to have been kept in prison, for they would not renounce the principle they stood for, until finally they were exchanged for two Massachusetts officials taken in retaliation by the authorities of Rhode Island. Eventually the area of Southertown or Stonington was given to Connecticut, and Westerly, where Robert Burdick had built his home, was declared to be the rightful possession of Rhode Island.

Westerly rapidly became settled. Robert Burdick appears in a list of its free inhabitants in May, 1669. On May 17, 1671, he and others took the oath of allegiance to the king and to the Colony of Rhode Island. Among those who subscribed that day are many ancestors of later families of Burdicks: John Crandall, Tobiah Sanders, Joseph Clarke, Robert Burdick, John Maxon, Jefferey Champlin, Sr., John Lewis, George Lanpheare, Nicholas Cotterill, Jr., etc. . . . "all of which persons did promise to stand to their engagements to his Majestie, and this Colony."

"From this sturdy, conscience-minded ancestor, Robert, sprang all the Burdicks who claim an early Rhode Island ancestry."⁴ He was progenitor of "the old Rhode Island Burdick family, which has been identified with the history of the Colony and the Commonwealth, respectively, for 250 and more years." . . . "A glance over the records of the Colony and State shows that persons of the Burdick name have from the start to the present been intrusted with public offices of trust and honor in their communities and towns, and that the name has been continually worthily borne."⁵

Gideon Burdick was a great-great-grandson of Robert Burdick the Emigrant. His life seems to have been an epitome of the life of his race. Their watchwords of patriotism, pioneering, and religious devotion became his watchwords. The heritage they had fought for through the centuries, he was called upon to maintain all over again if it was to be passed on unmutilated to his descendants. And, perusing his life, no one can say he was in any sense

⁴Rhode Island Records, Vol. I, pp. 455, 456, 462.

⁵Reynolds: Hudson and Mohawk Valleys, Vol. 4, p. 1567

⁶Rhode Island, Vol. III, pp. 2069-2070.

unworthy of his sacred trust. Great and honorable as was the legacy he had received, that which he and his house handed on to his childrens' children was still greater and more inspiring.

Born at Hopkinton, R. I., in 1762, he enlisted as a youth of eighteen in the Revolutionary Army, serving in the Second Regiment of the New York Line. At one time he was under the orders of General Benedict Arnold, a descendant of the friend of his own ancestor; and was with the army at the time of his treason, and saw Major Andre executed. Besides guard and scout duty, he went on a scouting excursion over the Blue Mountains in pursuit of Indians who had killed some white settlers. His enlistment expired and he was given discharge from service about Jan. 1, 1782.

His future life was one of pioneering. After the close of the war he lived for a time at Catskill upon the Hudson River in New York, from whence he removed successively to Montgomery, Chenango, and Batavia Counties in New York, Athens Co., Ohio, thence to Chautauqua Co., New York. Here he was living in 1833.

At the outlet of Lake Chautauqua, near Buffalo, Hiram Winters, the husband of his daughter Rebecca, operated a saw-mill, and she boarded the hands—among them Alden Burdick, her brother, and William Pratt, Zebedee Coltrin, and others. The gospel message was brought to them here, and Gideon Burdick and his family, including all these, were baptized in June, 1833. In November they joined the body of the Church in Kirtland, Ohio.

Membership in the Church brought severe persecution. The Saints at Kirtland were bending every effort to complete their Temple. "The Church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandments could be fulfilled (relative to the Kirtland Temple); at the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire-locks in our arms." So writes one eyewitness of those trying days.⁷ Throughout that fall and winter Gideon Burdick and his sons labored on the temple, on short rations, by day, and "at night watching to protect the walls they had laid during the day from threatened violence."

When Zion's Camp was organized Alden Burdick and Hiram Winters went as volunteers and made that trying march to Missouri. Later, when the Seventies Quorum was organized, Alden was ordained by the Prophet as the first seventy in this dispensation, Hiram Winters being the second.

Thomas Burdick, another son of Gideon, had remained be-

⁷Heber C. Kimball, quoted Hist. of Church, Vol. II, p. 2.

hind to work on the Temple. On March 7, 1835, a meeting was called for the purpose of blessing "those who had distinguished themselves thus far by consecrating to the upbuilding of the House of the Lord, as well as laboring thereon." Among those so honored was Thomas Burdick. He was later appointed as clerk or scribe, and as such receives frequent mention in the Prophet's Journal. He labored as a missionary in the State of New York in 1835.

The following entry appears in the Prophet's Journal:

"Thursday, November 5.—This morning I was called to visit Thomas Burdick, who was sick. I took my scribe with me, and we prayed for and laid our hands on him in the name of the Lord Jesus Christ, and rebuked his affliction." (Church History, Vol. II, p. 302).

On February 24, 1836 "Thomas Burdick was chosen by nomination to officiate as clerk, and to record licenses, and is to receive pay for his services." (Ibid. p. 400.)

This family continued to share in the persecutions at Kirtland. They removed with the body of the Church to Illinois. While living on the prairie near Nauvoo, a mob came upon them, and drove them into the city for safety.

Gideon Burdick possessed qualities which endeared him to his family and friends. It is told of him that one day he went into the field to labor, and hung his coat upon a fence post. By night he found a little bird had built its nest in the sleeve. Rather than disturb the nest he left the coat there until the young were hatched and able to leave. At the birth of his first child, the life of his young wife was hanging in the balance. Gideon Burdick went out alone and prayed that God would spare her life, and covenanted that if she lived he would always keep that day in fasting. She was spared, and every year, on February 7, he would go out into the woods and spend the day alone, keeping tryst with his God.

But qualities such as these met with scant consideration from infuriated mobocrats. It was not given him to spend the sunset of his years in peace and comfort. His life closed at Quincy, Ill., in April, 1846, darkened by a storm of persecution which had slain the leaders of his faith, driven his people as outcasts upon the bleak plains to the west, and deprived him of a cherished object of his life. He died firm in the faith at the age of 84 years, "requesting his children to be sure and do the work for him in the temple that he could not live to do for himself."

His work was carried on worthily by his children. Alden Burdick had predeceased him, dying 20 August, 1845 at Nauvoo. But his widow, Jerusha Parks Burdick, heroically came with her family of eleven children across the Plains to Utah. Here, today, numerous branches of his descendants keep alive the Bur-

dick name. Thomas Burdick apparently settled in California, and members of his family have pioneered various parts of that state. Still other children lived and died in Ohio and in Missouri; and children of these are found as far westward as Oregon and Washington.

In his daughter, Rebecca Burdick Winters, he left a worthy successor and guardian of the legacy. Indeed, she played her part so nobly that her name has become known all over this broad land of ours—it has become a symbol for that type of sacrificing, patient, and unafraid pioneer mother, without which the west could never have been built up.

The main body of the Church left Nauvoo early in 1846. After the death of Gideon, his family were among those unable to leave with the earlier companies. During the summer the mob element in Illinois became more and more impatient at the slowness of the "remnant" in vacating their beautiful city and renewed the persecution, and after many threats and annoyances, finally gathered their forces and made an attack on Nauvoo. The Saints gathered in its defense and erected breastworks in the streets.

One company under Captain Littlefield was stationed in a cornfield, in preparation for the conflict. In this company was Oscar Winters, then a young man of 21, son of Rebecca Burdick Winters. Back from the firing line, on a porch, she gathered with a little group of anxious women watchers, and heard with emotion the sentry on the Temple call: "The mob are advancing slowly, they are within one block of the breastworks." At two o'clock they were startled by the boom of a cannon, and the sentry announced that the enemy had opened fire. The conflict was on. Soon a courier brought the sad tidings that three of the defenders had been slain.

One, who later became the wife of Oscar Winters, writes of that time, "While this message brought sorrow to every soul, it also brought relief to the hearts of the waiting sisters whose husbands and sons were at the front, to know that they still lived. But the anguish and suspense of those dreadful hours can never be told in words. And I will never forget the unflinching faith and courage of that devoted band of women. They never thought of fleeing or turning away."

Surprised at the vigor of the defense, the mob called for a truce, and the Saints in Nauvoo agreed to leave the city within three days.

Thus driven from Nauvoo, Rebecca Winters and her husband moved to Burlington, Iowa, the next spring to Kanesville, where they toiled for another year to prepare for the

⁸Mary Ann Stearns Winters: The Nauvoo Battle; R. S. Mag., Vol. 4, p. 78.



VIEWS OF THE GRAVE OF REBECCA BURDICK WINTERS, NEAR SCOTTSBLUFF, NEBRASKA

Upper: As it was before the coming of the Railroad.
Lower: After the placing of the monument.

long trek to Utah. Let us tell again the story in the words of her daughter-in-law:

During the winter as she toiled "she had strong premonitions that she would not live to accomplish the journey, and when friends would be talking of the joys they anticipated on reaching the valley, she would say, 'But I shall never live to see them.'

"It was late in June, 1852, when they crossed the Missouri river, and they proceeded prosperously along until about half the journey was over, when cholera appeared in the camp. Many were stricken and some died. It was on the morning of August 15, as they were about leaving the camp ground, that Sister Winters went to a tent containing the sick, and as she looked in she threw up her hands; the sight that met her was appalling to her sympathetic nature, for she beheld the dying agonies of a neighbor and a friend; she had not felt well through the night, and from that moment she was stricken down.

"The company of ten, to which she belonged, had traveled but a short distance, when it was found necessary to go into camp again, that something might be done to ease her sufferings. Willing hands worked with their might, but by the noon hour her spirit had taken its flight, her journey was ended, and they laid her to rest by the pilgrims' pathway.

"There could be no coffin to shelter her form, but into the deep grave a bed was lowered, and after being suitably robed and tenderly wrapped, she was laid therein. Then the few boards that could be spared from the wagon were placed across the vault and the grave was covered; thus making one of the precious milestones that mark the way to Zion."

From a broken-down emigrant wagon near by, a tire was taken, and cut in two, and, that some memorial of her resting place might remain, Brother William Reynolds sat up through the night and with a chisel marked upon the tire:

"REBECCA WINTERS, AGED FIFTY YEARS"

When her husband saw it he prophetically exclaimed: "That name will remain there forever!"

"If there was ever a good woman lived on earth," said her friend Zebedee Coltrin, "Rebecca Winters was one."

In one of the emigrant companies ahead traveled her son, Oscar Winters, all unaware of the heart-breaking tragedy. Indeed he was supremely happy, for he had just been united in a wedding on the plains to Mary Ann Stearns of the same company, President Lorenzo Snow performing the ceremony. They arrived safely in the Valley, selected a home-site at

⁹Relief Society Magazine, Vol. 9, p. 237.

Pleasant Grove, and built a little home to receive his mother and the later comers. Then he journeyed back to Salt Lake City and met the company, only to learn for the first time that the beloved face he had longed to see was not there—that the dear form he would have pressed to his heart lay far away, sleeping alone by the sluggish waters of the Platte.

"Long she lay by the Oregon Trail,
With sagebrush growing above her head,
And coyotes barked in the moonlight pale,
And wagon-trains moved on by the dead."¹⁰

The railroad was pushing its way westward, and in 1902 surveyors for the Burlington Route stumbled into a clump of sagebrush directly in the path of their line. Kicking aside the scrap of wagon-tire, they read thereon the pathetic memorial of other years. "Turn back," said the leader, "we cannot desecrate the last resting place of a Pioneer Mother." So they made a detour of several miles to leave the grave in its peaceful solitude.

The story of that lonely grave and name caught the spirit of the country. The grave became a mecca of those who would pay tribute to mothers of the pioneers, just as now we remember the grave of the Unknown Soldier in token of our remembrance of the many, many unmarked graves on the battlefield. The railroad put up a neat fence, and her family erected a suitable monument over the re-discovered resting place. It bears the following inscription:

IN MEMORY OF
REBECCA BURDICK
WIFE OF
HIRAM WINTERS

She died a faithful Latter-day Saint, Aug. 15, 1852, Aged 50 Yrs., while making that memorable journey across the plains with her people to find a new home in the far distant Salt Lake Valley. She gave her life to her faith, her reward will be according to her works. This monument was erected in 1902, her centennial year, by her numerous descendants in Utah.

And so her story—her legacy—became a sacred heritage

¹⁰Ann M. McQueen: *The Oregon Trail*.



GRAVE OF REBECCA BURDICK WINTERS, DAUGHTER OF
GIDEON BURDICK

to her children. Three sons and two daughters survived her. Her descendants in 1927 numbered 586. Oscar Winters lived at Pleasant Grove, and of his posterity there are 133, including Helen Winters, wife of the late Apostle Abraham O. Woodruff, and Mrs. Augusta Winters Grant, wife of President Heber J. Grant. Alonzo Winters was Bishop of Hoytsville; of him there are 136. Hiram Winters lived at Mt. Pleasant and left 120 representatives; Mrs. Rebecca Winters Tucker of Fairview left 163; and Mrs. Helen Winters Hickerson of Pleasant Grove 48. As the years lengthen the distance from those days of trial an ever increasing family will live to bear tribute to her name, and to the message of her life.

But not for them alone is that message, for to us, and to the whole wide world she has left a heritage, that message, carved firmly upon her lone pillar in the desert, which she so exemplified in her life and death—a message of faith and hope to every toiling and suffering soul amid the sorrows of life:

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Tho' hard to you this journey may appear,
Grace shall be as your day.

* * * * *

"And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow too;
With the just we shall dwell."

"Seek, and Ye Shall Find"

By President Heber J. Grant

For years my wife had been seeking to learn the parentage of her great-grandfather, Gideon Burdick. Seven generations of his family were represented in the Church, but back of him she could not go. She followed every clue, but could not even obtain the name of his father.

Since he had been a soldier in the Revolutionary War, it was hoped the official records at Washington, D. C. might furnish the needed evidence. But these showed that there were two Gideon Burdicks serving in the American forces at that period, and this made the task of identification still more difficult.

Some years ago Mrs. Grant and I visited Washington and consulted the archives of the pension bureau. She found on file there the application of Gideon Burdick for a pension. Examining it, she found that his age as there given corresponded with that

of her own ancestor. He spoke of himself as being from Ohio, and one of the witnesses who signed the application proved to be Hyrum Winters, Gideon's son-in-law, and her own grandfather.

Since his birthplace was now known to be in Rhode Island, the task that remained was to trace him back to his family connection in that state.

After more search Mrs. Grant learned from a letter that a Mr. Harcourt was compiling a genealogy of the Burdick family. She wrote immediately to his address, only to receive a letter from his daughter saying he had died ten years ago, and the manuscript had now gone out of the hands of his family, and she knew nothing of it.

This seemed to be another wall to stop us, one which we could not get past. But my wife said, "I will not stop there." She wrote to the Postmaster of the place where Mr. Harcourt lived and asked him to deliver her letter to any one of the Burdick name.

The letter was handed to Dr. Alfred A. Burdick, who lived only a short distance from the Post Office. He answered immediately, saying he had the Harcourt manuscript, and was still compiling Burdick genealogy, with the intention of publishing it in book form. He said he had the record of the whole Burdick family down to Gideon, but nothing of his family, for the latter seemed literally to have dropped out of sight when he moved westward. "Send me," he wrote, "all the information of Gideon, and I will send you all you want to know about his ancestors."

This was done, and he very kindly sent to her an account of the forefathers of Gideon Burdick, giving her permission to make such use of it as she saw fit. In this way she succeeded in securing a complete copy of the information she had sought after so long, definitely linking her people with the Rhode Island family, back to the first of the name in America.

I afterwards learned, through a letter from Dr. Thomas A. Clawson, Jr., who was studying medicine in Baltimore and called upon Dr. Burdick, the following story of the Burdick manuscript.

Years ago William M. B. Harcourt and Dr. Alfred A. Burdick began compiling a genealogy of the Burdick family. A great store of information was collected and systematically arranged, with the intention of publishing it.

At this point Mr. Harcourt died, and a cousin of Dr. Burdick's obtained possession of the manuscript and carried it off with him to New York. At first he thought of publishing it, but several years later he wrote Dr. Burdick, saying that if the latter would pay the freight he could have the MS. Dr. Burdick, however, indignant at the other's action in taking the manuscript away, did not answer, even when the other threatened to burn the lot.

So the cousin ordered the janitor to carry all these precious

papers down into the basement and burn them. For some reason the janitor failed to do this, and when the cousin discovered this some time later he packed up the whole set and shipped them off to his brother. But the brother had no room for them in his house, and consigned them to his back-yard. There they lay for months, exposed to rain and sun, with no one knowing just what to do with them.

The brother's wife died, and Dr. Burdick attended the funeral. Here he learned of the whereabouts of the manuscripts and he was told he could have them if they were of any value to him. He took them home, and, fearing they might again get out of his possession, copied them over book by book. Many parts had already been destroyed by the exposure, but, on examining the whole carefully, he was happy to find that practically all the important entries were preserved.

From that time to the present he has continued his research, adding to his information.

While in Washington, last December, Mrs. Grant and I made a special trip to Baltimore to meet this gentleman who had so courteously assisted us. When we arrived he was not at his office, nor at his home. But we were assured he would call at his office before going home for the night, so we waited.

After we had waited about two hours he came. He recognized us from the pictures we had sent, and extended both hands in greeting. Taking us into his inner office, he showed us volume after volume of genealogical data he had gathered, bearing upon the history of the Burdick family and others. "On this subject," he said, "I am willing to sit up and converse with you all night."

He had twenty manuscript volumes of Burdick material systematically arranged. Four of these were found to contain the direct line of Gideon. Dr. Burdick graciously tendered us this information, to copy and use as we saw fit. I offered to have a stenographer go to his office and make a copy, or to obtain a photostat duplicate. But he put the books in my hands, saying, "I can trust you with these, President Grant, for I know they will be safe in your hands."

Typewritten copies have now been made of the entire set, and one of them has been returned to Dr. Burdick. Additional information has been gleaned from our own Genealogical Library, and from the family history, to supplement his compilation. The result will appear in this magazine in an account of the ancestors and descendants of Gideon Burdick.

It is hoped that all of this is interesting not only to Mrs. Grant and to me, but to all who are seeking their own genealogies, as a testimony of how the Lord is working amongst his children outside the Church, and as an inspiration to leading men of the Church as well as to the leading men in stakes and wards of the Church to earnestly continue their own research. "*Seek and ye shall find.*"

The Ancestors of Gideon Burdick

By Archibald F. Bennett¹

Origin of the Name: "Many names," writes a New England surname authority, "are undoubtedly the mere result of mistake or mis-spelling." In numerous instances spelling has followed pronunciation until names have been completely altered from their original form. Beguin has changed to Bacon, de Belle Eau to Bellows, Blague to Blake, Fitzpen to Phippen, Mohun to Moon, and Wodrove to Woodruff.

"There is good reason to believe," writes another, "that the surname Burdick is identical with Burditt (also spelled Burdett, Burdette, etc.). The spelling Burdick is not given in English works on surnames, and, like many American names, it is probably a variation in spelling from the English Burdette."² Savage, in his Genealogical Dictionary, says the name Burdick or Burdett is often confounded with Burditt.

Add to this the fact that the name of Robert, the emigrant ancestor, appears on the official records of Rhode Island and Massachusetts under the various spellings of Birdict, Berdick, Burdett, Burditt, Burdict, and Burdick, and it seems reasonably certain that his ancestors are to be found among the ancient family of Burdett in England.

1. ROBERT BURDICK (or Burdett) came to America in 1651. He was admitted a freeman of the town of Newport, R. I., in 1655. He was married, Nov. 2, 1655, to Ruth Hubbard, daughter of Samuel Hubbard and Tacy Cooper. She was born at Agawam (now Springfield), Mass., 11 Jan., 1640, and died at Westerly, R. I., in 1691. He died at Westerly, 25 Oct., 1692. The first three children were probably born at Newport, and the remainder at Westerly, to which they removed about 1663. The exact order of the children is not known.

Children:

2. Thomas, b. abt. 1656; md. abt. 1678, Martha.....
3. Naomi, md. 2 March, 1678, Jonathan Rogers.
4. Ruth, md. in 1682, John Phillips.
5. Deborah, md. abt. 1687, Joseph Crandall.
6. Son (Roger?), d. the Monday before 25 Sept., 1683.
7. Benjamin, md. (1) Mary (Reynolds?) abt. 1697. (2) Mrs. Jane Shelley, abt. 1718.
- x8. SAMUEL, b. abt. 1673; md. MARY FOSTER.
9. Tacy, d. 1747; md. abt. 1691, Joseph Maxson.
10. Robert, md. 4 Jan., 1700, Rebecca Foster.

¹The first four generations were contributed by Dr. Alfred A. Burdick, Baltimore, Md.

²W. R. Cutter: New England Families, Vol. I, p. 460.

11. Hubbard, md. in 1715, Hannah Maxson.
12. A Child, b. abt. 1684; d. prob. in infancy.

8. SAMUEL² BURDICK (Robert¹), of Westerly, R. I., probably the seventh child, was probably born at Westerly, about 1673; d. at Westerly in April, 1756. He married Mary Foster, b. 14 June, 1675, at New London, Conn.; d. 1768; daughter of Thomas Foster and Susannah Parker. The latter was the daughter of Ralph Parker and Susannah Keeney (dau. of Capt. Wm. Keeney of New London).

Samuel Burdick was a carpenter and farmer. He was an original member of the Westerly Sabbatarian Church, organized in 1708, but his name does not appear on the list of members for 1740. His wife was baptized and admitted to the Church the 11th day of the 5th month, 1710. (Recs. Newport Church).

On Oct. 2, 1711, Samuel Burdick was one of the purchasers of 5,300 acres of land in the Narragansett country. On various dates between 1733 and 1743 he deeded land to his sons Samuel, Jr., Thomas, and Edward.

An excerpt from the Diary of Joshua Hempstead gives us the name of his wife. "1745, May 27. I went to see Samuel Burdick and wife. Her maiden name was Mary Foster of New London."

His will was executed 2 Sept., 1752, and proved 30 April, 1756. In it he names his sons Samuel, Thomas, and Edward, and daughters Tacy and Deborah. His daughter Mary is not named; she was probably deceased.

Children:

13. Mary, md. 1718, Feb. 27, Peter Crandall.
14. Samuel, b. abt. 1696, adm. freeman 30 Apr., 1723; md. Tacy Maxson,
- x15. THOMAS, md. DOROTHY MAXON.
16. Edward, b. 1705 or 1706; md. 26 Nov., 1730, Sarah Clarke.
17. Deborah, md. in 1730, Joseph Champlin.
18. Tacy, b. abt. 1710; md. 12 Jan., 1732, Benjamin Frink.

15. THOMAS³ BURDICK, (Samuel², Robert¹), of Westerly, R. I., married about 1724. Dorothy Maxson, b. 30 Oct., 1703, at Westerly, d. after 1740 and before 1748. She was the daughter of Rev. John Maxson and Judith Clarke.

Two deeds, both dated July 24, 1738, show that he received land from his father and father-in-law. (Westerly Land Records, Vol. 5, pp. 307, 209.) "Thomas Burdick of Samuel" was admitted a freeman of Westerly the "first day in May, 1739." Thomas Burdick, with Dorothy Maxson Burdick, is on the list of members of the Westerly Sabbatarian Church who joined before 1740. Dorothy Maxson was on the list of members in 1718. That she died before 24 Nov., 1748, is shown by a receipt he gave on that date to her brother, John Maxson, for the amount of the estate of his father-in-law.

Thomas, Zaccheus, Zebediah, and Susannah appear as his children on various deeds.

The last record found of him was on Feb. 15, 1761, when he deeded, at Hopkinton, 20 acres of land on Brashe Brook (Hope Valley) for 300 pounds, to Benjamin Austin, husband of his daughter Susannah, bounded by the land of Zaccheus Burdick, who witnessed the deed.

It is said that he probably emigrated to Massachusetts or New York.

Children:

19. Zaccheus, b. 28 Feb., 1734; md. 19 Feb., 1759, Elizabeth Smith.
20. Susannah, md. 1759, Benjamin Austin.
21. Zebediah, md. Isabel
22. Elias, md. (1) 17 Jan., 1754, Hannah Cottrell. (2) 23 Apr., 1764, Elizabeth Cottrell.
23. Carey, md. 27 Dec., 1754, Dorcas Cottrell.
- x24. THOMAS, b. 24 March, 1725; md. 1758, ABIGAIL ALLEN.

24. THOMAS⁴ BURDICK, (Thomas³, Samuel², Robert¹), lived successively at Stonington, Conn., Westerly, R. I., Hopkinton, R. I., Dutchess and Albany Counties, N. Y., and at Kortright, Delaware Co., N. Y. He was born at Westerly, 24 March, 1725; md. abt. 1758, Abigail Allen, daughter of Gideon and Lydia Allen, of Stonington, Conn. She was born 13 March, 1739, and died 25 Feb., 1815, at Kortright.

Thomas Burdick was a cordwainer. He was in May, 1749, admitted a freeman of Westerly, on the same day as his father. He removed to Stonington in 1753. On Feb. 9, 1761, he bought 10 acres of land from his brother-in-law, Benjamin Austin. Later he removed to Dutchess Co., N. Y. The U. S. Census of 1790 for Freehold, N. Y. (Albany Co.,) states that he lived there and had 6 in his family, 2 males over 16, one male under 16, and 3 females.

He spent his last days at Kortright, Delaware Co., N. Y., where he and his wife Abigail lived with their son Thomas. Both were buried there.

Three of his sons, Henry, Elisha, and Gideon, served in the Second Regiment of the New York Line in the Revolutionary War.

Children:

25. Henry, b. 28 Nov., 1758; md. 30 May, 1784, Huldah Earl.
26. Elisha, b. 24 Dec., 1760; md. 17 Feb., 1785, Hannah Greene.
- x27. GIDEON, b. 6 Nov., 1762, at Hopkinton, R. I.; md. (1) CATHERINE ROBERTSON. (2) MRS. JANE RIPLEY BROWN.
28. Allen, b. 21 Sept., 1765; md. 8 Jan., 1789, Elizabeth Marcy.
29. Alden, b. 5 Oct., 1768; md. (1) Betsey Scontin. (2) Esther Mills.
30. Jonathan, b. 1 March, 1771; md. Elizabeth Von Steinman.
31. Weight, b. 1 March, 1771; md. Nathan Roe.
32. Mary, b. 1 May, 1772; md. John Roe.
33. Thomas, b. 5 Sept., 1773; md. Polly Worn.

Historical and Genealogical Sketch of the Critchlow Family

COMPILED BY HARRIET CRITCHLOW JENSEN

It is not definitely known just when and how the name Critchlow originated. It is supposed, however, from fragmentry information—both written and traditional—that it originated in England prior to the 15th century.

A man in the "lea" or "low" by a creek took the name of Creeklea which soon became, according to the pronunciation of those early days, Creeklow, Creekley, Critchley, Chrichloe, Critchloe, Crutchley, Crutchlow, Crycheloe, Chryslow, Chrychley, etc.

*There are many Critchlows in Staffordshire and Lancashire, England. A number of Critchlows of the 17th century are listed in Landed Gentry as "Gentlemen," and their coat of arms is a harp with a cupid on the left side.

In time, some of the Critchlows and Critchleys moved to different parts of Europe. They are found in Germany, Wales, Scotland and Ireland.

During the reign of King Henry the VII, one Critchlow was given a grant of land in the Barbadoes. From this man a large posterity has grown up which has assisted in the development of those islands. They are prominent in social and civic life in their respective communities.

Several families of negroes living there bear the name of "Critchlow" which they adopted from their former masters during the period of slavery on those islands.

The first Critchlow we have any record of in America is David Critchlow, who, with his family, came from Ireland about the middle of the eighteenth century, and settled in the western part of Pennsylvania, in Westmoreland County.

David had a family of sons and daughters who took part in the development of this great commonwealth. Three of the sons, John, James and William were scouts and entered into the service of the Continental Army. William was one of the scouts who discovered Massy Harbison, as she wandered in the woods, barefooted and almost naked, following her escape from the Indians during a severe thunder storm at night, guided by the lightning into the dense woods to safety, carrying at her breast her nursing infant.

Once during that awful night she heard an Indian close upon her. She lay down alongside a fallen tree, pressing the baby to her breast in terror lest it should cry and betray her hiding place.

*The mother of the late William Clayton, author of "Come, Come Ye Saints" and other Latter-day Saint hymns, was Ann Critchlow or Critchley, (Both forms of the name were used by different members of the family) daughter of John and Mary Critchley of Lancashire, England.

A flash of lightning revealed an Indian standing on the very log that was shielding her. She lay in an agony of suspense, until the Indian, in a moment, which seemed an eternity to her, moved away. When she was finally discovered by William Critchlow and his companion, James Aberson, she was almost famished, having subsisted on wild berries and roots for fifteen days. Her feet were full of thorns and her body scratched and torn by the brambles and underbrush of the untracked forest.

John, William and James, sons of David Critchlow were also active in the Revolutionary war. The following incident is from "Old Home Town Reminiscences" of Butler Co., Penn., by A. R. McCollough:

In the battle of Saratoga, Oct. 7, 1777, which was one of the decisive battles of the Revolutionary war, Colonel Daniel Morgan's riflemen took a conspicuous part. The British were ably commanded by Generals Burgoyne and Frazier. General Gates commanded the American forces. One of the division commanders under him in that engagement was Benedict Arnold. As the battle was in progress General Gates discovered by the aid of a field glass, that a certain officer on the British side was directing the movements of the army from a point that commanded the view of the American line of battle. Calling Colonel Morgan to him, he pointed out the British officer who was busily engaged in dispatching orderlies hither and thither to different parts of the field, and said to him:

"That General is maneuvering his forces with strategic ability: he must be gotten out of the way, somehow. Will you undertake to dislodge him?" Morgan replied, "Yes, sir, I'll see that your wishes are carried out," and galloping back to his riflemen, he selected a squad of a half dozen of his best marksmen, among them William Critchlow, James Critchlow and Thomas Scott, and sent them to an abandoned house located at an angle to the right of the American line of battle.

The "sharpshooters" were soon at work in an effort to put the British officer out of the engagement; but the distance was too great for the carrying power of their rifles, and they found that they were wasting their ammunition. Around the building, and between it and the knoll on which the British General and his aides were stationed, was a stretch of land, cleared off and burnt over, on which there was a rank growth of fireweed. William Critchlow said to his brother James and other comrades, "I am going to slip out, and crawl through the tall weeds to a point one hundred paces nearer to yonder 'rise', and see if I cannot reach them from that point." Suiting the action to the word, he started on his perilous undertaking. Walking half-bent, counting his steps as he went, he stopped a hundred yards from the building. He arose, took quick aim, and fired, then started on a run back to the building. As he ran, the British musket-balls cut the poke-weed all around him, but he reached the place of safety unscratched.

When his trusty rifle "cracked," his companions in the building, noticed a commotion among the red-coated soldiers, gathered around the gallant commander on the low eminence. The officer was seen to reel in the saddle and fall backwards in the arms of his aides. The ranks of the British wavered, and were thrown into disorder by the loss of their commander.

Morgan's riflemen, taking advantage of the confusion of the enemy, charged upon them, and by the aid of Arnold's division supporting them, the British were dislodged, and Gates won the day, taking several thousand prisoners. It was learned the following day that the officer who fell before the unerring aim of William Critchlow's rifle, was General Frazier, next in command to General Burgoyne. He was shot through the body and survived but a few hours. That incident of the horrors of war made one of the founders of Mount Nebo the Hero of Saratoga. He lies in an old churchyard overgrown with briars, on a hill south of the Big Creek, on a part of the Critchlow farm, now (1926) owned by Levi Slater.

William Critchlow married Mary Burnsides, by whom he had eight children, two of whom died in the United States service. His elder brother, James, married Mary Leach who had eight children. Martha, a younger sister, married William McGahey, Sen., and they had eleven children. The posterity of these three children number many thousands. They are represented in nearly every state in the Union. The majority of the Critchlows have remained in Pennsylvania and adjoining states.

Two branches located in Kentucky. One of these branches is supposed to be the younger brother of William and James, who married a Miss Andrews of Scotland, a daughter of a Scotch nobleman. They had one son whom we know as John Andrews Critchlow who was born 31 August, 1794, at Westmoreland County, Pennsylvania. He married Susan Duncan, daughter of a wealthy land owner of Virginia. They had nine children, but four of them died of spotted fever during an epidemic. One of the descendants of John Andrews Critchlow, is Mrs. Mary Cleason Brady O'Hair, of Chicago.

The oldest son of William Critchlow, Revolutionary War hero, was John Critchlow, who was born 30 March, 1786, in Westmoreland County, Pennsylvania. He married Sophia Gray and in less than three years left her a widow with two children, Mary and Thomas. He was a corporal in the United States service and died, or was killed in service at about the time his son Thomas was born, and lies in an unknown grave near Buffalo, N. Y.

His widow took up the burden of supporting her two children, the oldest being a cripple, and she bravely succeeded in educating them. Thomas, at the age of sixteen, assumed this task, and yet continued with his education the best that could be had in those pioneer times. He became a school teacher and was president

of the school board. He was a natural musician, and taught "singing school," many going six miles to the school house to learn how to sing under this gifted teacher. With the means obtained from teaching, he purchased a farm near Bald Ridge, Pennsylvania, but sold it later on. After fifty years he re-visited this farm and found that one oil well on it was pouring out 10,000 barrels of oil a day. He remarked on the occasion of his visit, "If the Lord had wanted me to have that oil he would have opened up the fountain while I owned the land." It was in the same territory that his mother endured her greatest hardships.

Thomas Critchlow was a resourceful man. He kept a store, built a church, and if there were no minister, he did the preaching. He never asked another to assist in his social or religious enterprises. Sunday School supplies, light, heat and repairs, he provided freely, as he furnished bread to his family. His library consisted of three or four hundred books, selected with discrimination, which was open to all. Unknown to the public he found efficient means of helping the poor.

He had no particular creed. He absorbed truth wherever it was found. The sermons he gave were plain gospel discourses. He denounced no denomination, and found good in all. He was always a student of the Bible and a man of prayer and great faith. He did not parade his religion or dispute with others on religious beliefs. Just before his death, he said: "I am trusting in the Lord Jesus Christ and hope for mercy in His grace."

Thomas Critchlow left three sons and one daughter to carry on his good work, and their posterity is numerous. One of his sons, George W. Critchlow, studied for the ministry, graduating from Thiel College. He was for a time tutor at Thiel, but after finishing his theological course, he devoted himself to the duties of the pastorate.

"His life has been an unusually fine balancing between men and books." Service to his fellow men has been his watchword. At the age of seventy-one years he is still active in his pastorate in Meadville, Penn. From this branch of the family a number have served their country (following the example of their progenitor), in the late war.

David, the second son of William Critchlow, Revolutionary War hero, married Margaret Coe, daughter of Benjamin Coe, who was a descendant of the distinguished Coe family of Puritan stock, who first came to America in the seventeenth century. They had eleven children. All these lived to maturity and left large families, except one who died at eleven years of age. Benjamin Coe Critchlow, the eldest son studied for the Presbyterian ministry. He married Eunice Hatch of Falmouth, Mass., and had several children. Benjamin devoted his life to the ministry and in all of his work was ably assisted and encouraged by his noble wife.

(To be Continued)

The Three Witnesses

(Reprint from *Historical Record*)

(Continued from page 38, No. 1)

DAVID WHITMER

Was born at a small trading post, near Harrisburg, Pennsylvania, Jan. 7, 1805. While yet an infant his father, who served his country through the revolutionary war, removed with his family to western New York and settled on a farm in Ontario County, near Watkin's Glen—at a point midway between the northern extremities of Lake Cayuga and Seneca, two miles from Waterloo, seven from Geneva, and twenty-five from Palmyra—where David lived until the year 1831. The father, who was a hard working, God-fearing man, was a strict Presbyterian and brought his children up with rigid sectarian discipline. Besides a daughter who married Oliver Cowdery, there were five sons—Peter, Jacob, John, David and Christian—who helped their father on his farm until they arrived at the age of manhood. The following is David Whitmer's own statement to a reporter of the Kansas City Journal, published June 5, 1881:

"I first heard of what is now termed Mormonism, in the year 1828. I made a business trip to Palmyra, N. Y., and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jun., a young man of the neighborhood. Cowdery and I, as well as many others, talked about the matter, but at that time I paid but little attention to it, supposing it to be only the idle gossip of the neighborhood. Mr. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter. I had conversation with several young men, who said that Joseph Smith had certain golden plates, and that before he had obtained them he had promised to share with them, but had not done so, and they were very much incensed with him. Said I, 'How do you know that Joe Smith has the plates?' They replied, 'We saw the plates in the hill that he took them out of, just as he described it to us before he had obtained them.' These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that

time, and I began to enquire of the people in regard to them, and learned that one night during the year 1823, Joseph Smith, jun., had a vision, and an angel of God appeared to him and told him where certain plates were to be found, and pointed out the spot to him, and that shortly afterward he went to that place and found the plates, which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months, Cowdery told me he was going to Harmony, Penn., whither Joseph Smith had gone with the plates, on account of the persecutions of his neighbors, and see him about the matter. He did go, and on his way he stopped at my father's house and told me that as soon as he found out anything, either truth or untruth, he would let me know. After he got there he became acquainted with Jos. Smith and shortly after wrote to me, telling me that he was convinced that Smith had the records, and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on and Joseph translated from the plates, and he wrote it down. Shortly after this, Mr. Cowdery wrote me another letter, in which he gave me a few lines of what they had translated from the plates, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating from gave a complete history of these people. When Cowdery wrote me these things, and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania, and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery and Martin Harris, were present during the translation. The translation was by Smith, and the manner as follows:

"He had two small stones of a chocolate color, nearly egg shape and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be

parchment, on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight to be displaced by another line. The translation at my mother's occupied about one month, that is from June 1 to July 1, 1829." (See Mill Star, Vol. 43, page 421, etc.)

From the History of Joseph Smith we made the following extract:

"Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca Co., N. Y., and also with some of his family. In the beginning of the month of June (1829), his son David Whitmer came to this place (Harmony), where we were residing and brought with him a two horse wagon, for the purpose of having us (Joseph Smith and his wife and Oliver Cowdery) accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

"Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing, during the remainder of the work."

In the meantime David, John and Peter Whitmer, jun., became the Prophet's zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that Joseph should inquire of the Lord concerning them, Joseph did so, through the means of the Urim and Thummim, and obtained for them in succession three revelations. (See Doc. & Cov., Sec. 14, 15 and 16).

In June, 1829, David Whitmer was baptized by Joseph Smith, in Seneca Lake, and was soon afterward privileged to behold the plates of the Book of Mormon as one of the Three Witnesses.

After the organization of the Church with six members, of which David was one, he commenced to preach, and ac-

companied the Prophet on several of his missionary trips to Colesville and other places. He also baptized quite a number of those who joined the Church at that early day.

After the Prophet had moved back to Harmony, Hiram Page, one of the Eight Witnesses, got in possession of a stone, by which he received certain revelations that conflicted with the order of the Church. The Whitmer family, Oliver Cowdery and others believed in these spurious revelations, for which the Lord, through the Prophet, reprimanded David Whitmer and instructed him not to give "heed to those whom He had not appointed." (Doc. & Cov., Sec. 30).

Joseph Smith succeeded in setting matters right after his return to Fayette in August, 1830, and from that time until his removal to Ohio in the beginning of 1831, Joseph Smith resided with the Whitmer family, which during the same year removed to Jackson County, Missouri.

David Whitmer, who had married Julia A. Jolly, in 1830, located on the Big Blue River, at a point three miles east of Westport, and two years later shared in the persecutions heaped upon the Saints in that locality. In the fall of 1833 he was finally driven out of the county by the mob, together with the rest of the Saints. Next he located in Clay County, where he, July 3, 1834, was appointed President of the High Council, organized there by the Prophet. For nearly four years after this he acted as one of the leading Elders of the Church in Missouri, and after the location at Far West, in Caldwell Co., he was sustained as President of the Saints there; but falling into transgression, he was rejected as such, in a general conference held in Far West, Feb. 5, 1838, and finally, April 13, 1838, he was excommunicated from the Church by the High Council, at Far West, the following charges having been sustained against him:

"1st. For not observing the Word of Wisdom. 2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters. 3rd. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, jun. 4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us. 5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council."

Shortly after his excommunication David Whitmer left Far West and removed to Clay County and in the latter part of 1838 located in Richmond, Ray Co., where he has [*until his death*] resided ever since.

"On Saturday morning, Sept. 7, (1878), we met Mr. David Whitmer, (at Richmond, Ray Co., Mo.), the last remaining

one of the Three Witnesses of the Book of Mormon. He is a good-sized man, 73 years of age last January, and well preserved. He is close shaven, his hair perfectly white, and rather thin; he has a large head and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart. He seemed wonderfully pleased, as well as surprised, at seeing Elder Orson Pratt, and said he would not have known him as he had grown so fat and stout; he remembered him as a slender, bashful, timid boy. After a few moments conversation he excused himself, saying he would return again to see us. This meeting was in the bar room of the hotel. When he called again he was in company with Col. Childs, a middle aged man, and a resident of the place. By invitation we accompanied them to Mr. Whitmer's office, where we were introduced to Mr. David J. Whitmer (eldest son of Jacob Whitmer), Col. James W. Black of Richmond, and several others. A couple of hours were very pleasantly passed in conversation, principally on Utah matters, when we parted for dinner, agreeing to meet Mr. Whitmer again at his office, at 4:30 p. m.

"Agreeable to appointment we met Mr. Whitmer and friends, at his office, but as the place was too public for private conversation and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along to our room in the hotel. Mr. Whitmer apologized for not inviting us to his house, as it was 'wash day,' and he and his wife were 'worn out' with the extra labor, exposure, etc., etc., consequent on rebuilding since the cyclone. He accepted our invitation to our room and brought with him James R. B. Vancleave, a fine looking, intelligent, young newspaper man, of Chicago; George Schweich; John C. Whitmer; W. W. Warner, and another person whose name we did not learn. In the presence of these the following, in substance, as noticed in Brother Joseph F. Smith's journal, is the account of the interview:

(To be Continued)

Number one, Vol. 11, (January, 1920); numbers one and two 1924, Vol. 15, (January and April, 1924); number one, Vol. 16, (January, 1925) of this magazine, are "Out of print." Any member of the Society who has these issues for which he has no further use, will confer a favor by returning them to the Society.

Lesson Department

LESSON EIGHTY-EIGHT

Second Week in May

RELIGIONS OF INDIA

References:

- "The Religions of India," E. W. Hopkins, N. Y., 1908.
- "History of Religions," E. W. Hopkins, N. Y., 1926.
- "The History of Religions," Geo. F. Moore, 2 vols., N. Y., 1913-19.
- "History of Religions," Geo. A. Barton, Chicago University Press, 1919.
- "This Believing World," Lewis Browne, N. Y., 1927.

It has been said that man is incurably religious. If religion is to mean a recognition of the supernatural and the concept of a soul,¹ history seems to give support to such contention. Among all people in all times and in all climes there have been manifestations of these basic concepts, both in belief and practice. Sometimes, and all too often, the expression has been crude, cruel and savage. Yet, through all, there is an apparent effort of the finite to discover the infinite and get into right relations therewith. Such universal tendencies, although vague and at times barbarous, seem to attest eternal verities. Fear and faith have gone hand in hand—fear of superhuman powers and faith that such powers might be placated and favor secured. Truly it may be said that the fear of God is the beginning of wisdom.

India, with her ever increasing multitudes, has exhibited various forms of religious striving and upward climbing from the crudest forms of animism to some of the noblest concepts of ethical teaching. The earliest inhabitants, the aborigines were, like all primitive peoples, animists. Spirits were swarming everywhere in trees, stones, animals and heavenly bodies. About two thousand years B. C., groups of Indo-Europeans began pushing over the Hindu Kush mountains, and as the centuries rolled by, shaped and directed the religion and civilization of succeeding centuries in that strange land of diversified climate and industrial opportunities. These invaders were of the same stock as the Medes and Persians, the Greeks and Romans, and most of the other peoples of Europe. They brought with them a rather

¹See Hopkins, E. Washburn, "The History of Religions," pp. 1-7, for various definitions of religion. Barton, Geo. E., "History of Religions," pp. 3-5.

advanced form of animism in which spirits animated such phenomena as sun and moon and sky.

Among their thirty-three or more prominent gods were Indra, a glutinous brawler, controlling wind and rain; Dyanch Pitar, probably related to Zeus the sky god. Mithra, a sun god, and various others. Various methods and means of courting the favor of these Gods were adopted. In the beginning it appears the worship was very simple and conducted in the home by the father and mother as priest and priestess. Gradually, however, the ritual became more complex, professional sacrifices arose and altars and temples and priests became necessary to effective worship. A great literature was created known as the *Vedas*, a word meaning wit or disse (wisdom). Of these various books the *Rig Veda* might be called the Hindu Bible. In this collection of over a thousand hymns, nearly one-fourth are directed to Indra. A brief quotation or two from *Rig Veda* may give some indication of Indra's character:

"Thou Indra who createst light where there was no light, and form of Men, where there was no form, hast been born together with the dawns." *Rig Veda I, 6, 3.*

"Indra speaks: Almighty strength be mine alone, whatever I may do daring in my heart; for I indeed O Maruto (storm god) am known as terrible. Of all that I threw down I Indra am Lord. *Rig Verda I, 165, 10.*² Various quotations might be given which indicate the view of the people regarding salvation, the soul, heaven and hell and such kindred subjects. Very vague, however, is their thought of a hereafter. There is an apparent yearning for immortality, but where the souls will dwell, whether on this earth or another is not told. In *Rig Veda X, 14, 1*, is a hymn rendered at funeral services. In it the dead are thus addressed:

"Run on thy path straight forward past the two dogs,
The Sons of Sarama, four-eyed and brindled,
Draw near therefore to the bounteous fathers,
Who revel on in company with Yama."

Yama is celebrated as the God who first spied out a path to another world. Sanskrit scholars believe this other world to be heaven.

Questions

India

1. Comment on the statement, "Man is incurably religious."

²See other quotations by Barton, George A., "Religions of the World," chap. VIII. 137. Hopkins, E., "History of Religions," p. 172.

2. What is religion? Give various definitions. What are elements common to all?
3. How do you account for animism among all primitive peoples?
4. Is the widespread belief in spirits, both evil and good, a proof of supernatural powers?
5. Compare the religions of the Aborigines of India with the invading Aryans.
6. What is the Bible of the Hindus?

LESSON EIGHTY-NINE

Second Week in May

RELIGIONS OF INDIA (*Continued*)

There is certain hopefulness in this earlier religion that eventually merged into doubt and pessimism. Results did not always follow the spells, incantations and professional priestly ceremonials. As the population increased and the people pressed on from the Indus valleys to the Ganges the conditions of life became more difficult and precarious. There was perpetual struggle in the burning sun and stifling air of the Ganges and the soul became darkened, synical and despairing. The masses, the peasant farmers and the slaves of the towns, were exploited by the priests and the aristocrats. Horrible forms of worship arose, leading to profligate phallic worship. The Verdic gods were finally thrown overboard. A new literature, the Upanishads or seances, was created to express the philosophic hopelessness of the times. All life, the world itself, was but an illusion. The only thing that was real was the Brahma. Salvation came to mean annihilation of individuality or self and absorption in Nirvana.

And now arose the doctrine of the transmigration of souls. One round of misery seemed to greet the people, and even death was but a beginning of more torment. The soul might escape to the moon or some other planet for a time, but when its good deeds were exhausted, it might come tumbling back to the earth like an inflated balloon bursted in mid air.

If the previous life had been only meagerly good, the soul might enter a dog or a pig, or even a slimy weed in a miasmatic swamp, and there commenced the round of misery once more. Moreover, deeds alone could never save, but one must get entirely rid of desire, of striving. Eternal peace is a state of mind. Struggle cannot help, even the gods cannot be of service, one must annihilate the individual self and become a part of the great *It*, the Brahma. Thus decadent Vedaism passed into pessimistic

Brahmanism. The Upanishadists had come to the point where "birth is sorrow, a near approach to Buddhism."³

This mystic philosophy could not and did not get hold of the masses. They continued to worship in the old Vedic way, utterly incapable of comprehending the intricacies of such teaching. Infidelity and pessimism can never grip the simple souls of men and so these toiling multitudes worshiped ghosts and gods above and finally developed such cults as Shiva (Civa) and Bishnu. Brahma was worshiped as Brahman, the Creator; and images of him were placed in their various temples, thus showing that man cannot be content "without gods, without altars, or without prayers."

Hinduism today, in spite of Jainism and Buddhism and other reforming "isms," still reflects primitive animism and beliefs in sympathetic magic, mysterious ritual, etc. A triad of gods, however, furnish a center of institutional worship. Brahma, Vishnu and Shiva are their trinity. Brahma is rather too abstract to be of great comfort, but Vishnu, incarnated as the hero, Krishna, is extremely attractive. In the Mahabharata, where his, Krishna's, deeds are set down, he is a sort of Hindu Christ. Shiva (Civa) is still more popular. In all parts of India are shrines sheltering the emblem of Shiva. Phallic emblems suggest the indescribable sex orgies that have characterized and do yet characterize the worship of this wild malevolent deity. Theologians interpret these deities as: Brahma, the Creator, Vishnu, the preserver, and Shiva, the destroyer. Millions of people now worship these deities, and undergo every hardship to find solace at one of the many temples at Benares, the Jerusalem of India.

Questions

India

1. What change took place in the religion of the people as they moved eastward into the valley of the Ganges?
2. What did salvation come to mean to them?
3. Compare Nirvana with the concept of heaven entertained by Latter-day Saints.
4. Can you account for or explain the doctrine of "transmigration of souls"?
5. What gods make up the Hindu trinity today?
6. Are the struggles of these people to find the right way divinely inspired?

³Buddhism cannot be given consideration in this brief survey. It is worthy a long chapter by itself.

LESSON NINETY

Third Week in May

HOW TO COMPILE A PEDIGREE WITH THE ONE FAMILY GROUP GENEALOGY BLANK, AND THE PEDIGREE CHART BLANK.

There are two units, and only two, in genealogy.

The first unit is the individual, and the second, is the family group, consisting of father, mother and children.

A pedigree consists of two or more generations of family group units in a direct line. A pedigree may be extended to any length, provided the chain is unbroken. See "The Pedigree" next to page 113, July, 1917, Genealogical Magazine. This pedigree includes sixty-four generations, in direct line only, and is written in a modified form of the Diagram Chart.

A complete pedigree would include all the collateral lines as well as the direct line; that is, it would record all the children in every family, in each generation of the surname; and would record the marriages of the women of the line, but would not include their children.

In the last lesson on "Methods of Genealogy," the One Family Group Genealogy blank, was explained as to its purpose and general use. In a later issue of this magazine, Elder Andrew K. Smith will present an article, one of a series now being published in the magazine, which will give full and complete directions for the use of this *blank*, as a *part* of the Research Clearing House.

The current lessons will endeavor to point out the way to use the blank for research, and at the same time build a pedigree of an individual's direct line, going back from himself, or herself, as far as it is possible to trace the family connections. Previous instruction on pedigree building taught the student to begin at the earliest known ancestor and follow down to the present.

The form now under consideration, begins with yourself and goes back. It represents your direct, or lineal ancestors only.

How to Compile the Pedigree Chart (see page 79):

Please notice that the chart begins with one horizontal line to the left of the paper. It then branches into two horizontal lines; and each of these two lines, branches into two more horizontal lines, making four. Each of these four lines branches into two more again, making eight, and these eight, into sixteen. At the end of these sixteen lines, are

Phineas Richards	b. 15 Nov., 1788 Framingham, Mass.	Joseph Richards	b. 16 (or 17) Mar., 1762 Richmond, Mass.
			Above name continued on chart m'd. 16 Feb., 1757 Sarah Bixby—2nd wife
			Sarah Bixby—2nd wife
			Above name continued on chart
		Phineas How	Phineas How
			Above name continued on chart
		Rioda How	b. 8 July, 1762 Hopkinton, Mass.
			Above name continued on chart
		Samuel Dewey	b. 22 Oct., 1735 Susannah Goddard
			Above name continued on chart
		Mary Dewey	b. 8 May, 1762 Hebron, Conn.
			Above name continued on chart
		Samuel Dewey	b. 20 Oct., 1732 Mindwell Post
			Above name continued on chart
		Worthy Dewey	d. 11 Mar., 1826
			Capt. Nathaniel McKee
		b. 6 Sept., 1786 Dalton, Mass.	b. 3 Apr., 1762
			Stephen Longstroth
		Miley McKee	b. abt. 1764 Langcliffe, Eng.
			Nancy (or Agnes) Shackleton
		Stephen Longstroth	b. 29 June, 1789 Langcliffe, Yorks, England
			b. 2 Oct., 1836 of Arcilffe, Eng.
		George Franklin Richards	Nanny Longstroth
		b. 23 Feb., 1861 Farmington, Utah.	b. 15 April, 1828 Arcilffe, Yorks, England
			Above name continued on chart
		Ann Gill	George Gill
		b. 3 Aug., 1795 Yorks, England	b. 1756-7 Yorks, England
			Above name continued on chart
			John Gill
			Above name continued on chart
			of Yorks, England
			Above name continued on chart
			Agnes Nancy Shaw
			b. 1767-8 Yorks, England
			Above name continued on chart

Above name continued from Chart.

sixteen short lines, with accompanying printed instructions. The use of these lines will be explained, later, in these lessons.

Just above these sixteen lines, there is another short line, in the upper right hand corner of the chart. It is for the number of the chart.

The instructions in the *upper left hand corner* of the chart are clear: "Put on this chart any notes that will help you in your work." For instance if there are several individuals bearing the same christian name, it would be well to give the date and place of birth of each, to distinguish one from the other. On the other hand, however, do not put too much of the data on the chart, it would tend to confuse the clear outlines of the various groups of surnames. These various family units will have the full data, or as much as can be found, on the *One Family Group Genealogy* sheets, as will be explained later.

In the *lower left hand corner of the chart* is another short line, and the printed instructions are: "Above name continued from Chart". This means that the first name on the chart is continued over from a previous chart, because there have been other names and dates secured on that surname which will carry the line still further back.

Purpose of the Pedigree Chart:

The purpose of the pedigree chart is to place before our eyes a picture of our lineal ancestors, viz.: two parents, four grandparents, eight great grandparents, and sixteen great, great grandparents. Should it be possible to carry one or more of the surname lines still further back, a second and third pedigree chart may be used, as above referred to.

These general directions have been given as a survey of the pedigree chart. We will now take up the work in detail, step by step.

Your own name should be written on the single line—the first one on the *left hand* side of the chart. This chart should be numbered (1) *one*, in the space provided, at the top of the chart.

Next write your father's name on the upper line, and your mother's name (maiden name only) on the lower one of the two lines that branch out from the first line upon which your name is written. This rule serves for each name. The two lines branching out from one line are for the parents of the individual whose name is written on that line. The father's name is always written on the upper of the two lines and the mother's name on the lower one.

The next step is to write the names of your four grand-

parents, your father's father and mother; and your mother's father and mother.

This is about as far as the average person can trace his genealogy. Many people can go back on one or more of their surname lines for several generations; and many can go no farther back than their own father and mother. Therefore, we will strike the average, by supposing that the pedigree chart which we wish to fill, stops here with the grandparents, and will take up the real research in our "Methods" lessons for June.

Problems

1. How many units are there in genealogy?

Name them.

2. What constitutes a pedigree?

3. What is an Ancestor?

Answer. "According to Law, an ancestor is one, whether a progenitor or a Collateral relative, who has preceded another in the course of inheritance." (Taken from Century Dictionary).

4. What is a lineal ancestor?

Answer. "A lineal ancestor, or progenitor, is one proceeding in a direct or unbroken line; hereditary; unbroken in course; distinguished from collateral: as lineal descent; lineal succession." (Taken from Century Dictionary).

5. What is a collateral ancestor?

Answer. "Descending from the same stock or ancestor (commonly male) as another, but in a different branch of the line, distinguished from lineal. Thus the children of brothers are collateral relations, having different fathers, but a common grandfather." (Century Dictionary).

6. Describe the One Family Group Genealogy Blank.

7. How many have put their own genealogy, and their parents and grandparents on these sheets?

8. How many will do this before next lesson?

9. Explain the formation of the Pedigree Chart.

10. What is the purpose of the pedigree Chart?

11. Describe its uses and benefits.

12. Mem. All systematic work is governed by a well organized plan. Discuss plans for houses, bridges, surveys of land. What would be the results if all these activities were carried on without a definite plan?

LESSON NINETY-ONE

First Week in June

RELIGIONS OF PERSIA

References:

- "History of Religions," E. W. Hopkins, N. Y., 1920.
- "Primitive Christianity and Its Non-Jewish Sources," Carl Clemen, Edinburgh, 1912.
- "History of Religions," G. A. Barton, Chicago, 1920.
- "Early Zoroastrianism," G. H. Moulton.
- "Mysteries of Mithra," Franz Cummont, Chicago, 1903.
- "This believing World," Lewis Browne, N. Y., 1927.

Persia, like India, was peopled by Aryans, from the grass lands of South Central Asia. These invaders in the plateau of Iran, like their kindred, the Hindus, brought with them an animistic religion centering in the worship of Ashura, Anahita, Mithra and other spirits supposed to dwell in neutral objects. After some centuries—how many no one knows—a great prophet arose preaching a new and heretical doctrine which soon entirely displaced the old primitive religion. This prophet was Zoroaster, one of the most renowned of all ancient teachers.

Mystery and perplexity surrounded the birth and life of this ancient sage. There are those who even question his historicity, as they do also that of Moses, of Buddhi, and of Christ. Critical scholarship in the main, however, accepts him as the most rational explanation of the tremendous religious transformation wrought among those primitive peoples. Some outstanding personality must, in part at least, be responsible for the high ethical teachings and noble religious concepts evolved. Traditional accounts of his birth contain many parallels with that of the Savior of the world. He is said to be the outcome of an immaculate conception. An incomprehensible trinity made up of the "Glory, the Guardian Spirit," and the Material Body is made responsible for his appearance on earth. Innumerable miracles accompanied his life from conception until after birth (c. 600). At an early age, he, like Christ, routed the priests and the learned in debate on religious questions. A little later, being distressed over the evil in the world, he tramped the wilderness pondering over the meaning of this earth life, and seeking a way of salvation. Not finding it, he became gloomy and morose and for seven years was greatly distraught over the hopelessness of it all. Then of a sudden a great light burst into his yearning soul, and he experienced the way of salvation; and what was this new gospel that had come to him, and which he began preaching throughout the length and breadth of the plateau of Iran? It centered in the thought of a great

struggle between right and wrong, between righteousness and evil, between light and darkness. It seemed to be rooted in the very soil and climate of his native Persia. It spoke the language of courage and struggle against the elemental forces of nature—perpetual contrasts of parched deserts and snow-capped hills of ice and wind and smothering heat. It pictured the universe as one great battle ground between Ahura Mazda the God of Light, the wise spirit, and Ahriman, the spirit of darkness. The first was supported by six vassals. Good Thought, Right Law, Noble Government, Holy Character, Health and Immortality. The other was supported by the old gods of the Primitive faith. Midway between these two great forces stood man with a will to choose whether he would fight on the side of Good, Purity and Light, or of Evil, Filth and Darkness. One simply must enlist on one side or the other as the beasts, the winds, the weeds, etc., were enlisted. Thus it will be seen that Ahura Mazda typified the march of civilization in all the arts of life, material and moral, and man must make his fight against noxious weeds, wild beasts and all such agencies of darkness. Decidedly practical was this extraordinary religion. Daily toil was the approach to the haven of the wise spirit, Ahura Mazda. "He who sows corn sows religion" was an aphorism, while laziness was a thing of the devil.

Religiously the old gods, Mithra, Haoma and the others, were relegated to the side of the enemy. They were demons. The word deva originally meant gods, now it was made to connote devils. It may be noted in passing, there is still a close affinity in sound between deviltry and divinity—surviving connotations from Persia. One heathen rite and only one, was taken over that of veneration for fire, but this was only symbolical of Ahura Mazda. Liturgies from the Gathas were sung at the altar of the holy flame, but all this was meaningless unless one was always on the alert to render noble service, and in this service there was no mercy, no sentimentality, no compromise with the enemy. Eternal justice untempered was the rule of life. Those who were thus valiant and vigilant were heirs of Paradise.

And in the Persian religion there was a definite and comprehensible eschatology. Heaven and hell were actualities. Those who served righteousness were sure of their place in Paradise, while the patrons of darkness were doomed to damnation. An ultimate great battle would engage these two powers: the whole earth would shake and rock to and fro, but light would triumph and through the molten mass of earth renewal, the good would pass with joy and rejoicing into an earthly paradise where there would be no more mountains or deserts or wild beasts or savages. Truly as in Mormon theology, "the earth would be renewed and receive its paradisiacal glory."

A truly remarkable religion this, with its emphasis on ethical conduct and practical morality and its promise of "eternal reward for deeds done in the body."

Questions

Zoroaster

1. Give a brief account of Zoroaster. (See Encyclopedia.)
2. In what way does his life parallel that of Jesus of Nazareth? How do you account for similarities?
3. How does his doctrine of opposites compare with Mormon teachings?
4. Has God striven all through the ages to enlighten mankind and inspire them to find the way of salvation? Explain.
5. Contrast this extraordinary religion with that of the Hindu doctrines.
6. Explain the original meaning of deva. Whence comes the connotation devil?

LESSON NINETY-TWO

Second Week in June

RELIGIONS OF PERSIA

Unfortunately, after Zoroaster died* his religion of right living became a doctrine of scrupulous formation. A complicated classification of things holy and unholy was made. Holiness and purity came to mean ritualistic holiness rather than inward purity. Taboos were established against defilement and absurd rules for purification were instituted. Ordinary priests, perhaps honestly striving at the first to preserve the truths of Zoroaster, institutionalized and mechanized the whole scheme. They thus gained great power over the masses, which they used for self aggrandisement rather than for the salvation of the people.

The old fallen gods were brought back, the teachings of the Gathas, and the Zend Avesta (the Bible of the Persians) were corrupted, and finally a great mystery religion known as Mithraism, the greatest competitor of Christianity in the Roman Empire for two centuries or more, arose and spread widely throughout the western world. To give an adequate conception of this Mithra cult would require another paper.

In closing this brief sketch it is but proper and just to

*Neither the birth nor the death of Zoroaster can be determined with any certainty. Critical opinion seems to fix B. C. 600 as the time of his birth.

summarize some of the permanent influences of Persian religions, including contributions made by Mithraism. Through the intimate contact of the Jews with the Persians during the period between the capture of Babylon by Cyrus, 538 B. C., and the conquest of the Persian Empire by Alexander, 330 B. C., Judaism was greatly influenced by Zoroastrian teachings. It is believed by many scholars that the Jews derived their belief in a personal devil (Ahriman) from them as also their belief in heaven and hell and a Judgment Day. At least they began to give more serious concern to the "dread day of trial" immediately after death. Moreover, there is an agreement among scholars that Daniel and John's Revelations—various apocalyptic accounts of what would happen in the "end of days" and finally the great battle between Gog and Magog, were inspired, at least in part, by Persian eschatology. Through Judaism and Mithraism, Christianity was also affected. Cumont⁵ offers the following analogies between Mithraism and Christianity: "They (the Mithraists) purified themselves by baptism: received by a species of confirmation the power to combat the spirits of evil: and expected from a Lord's Supper salvation of body and soul." Like the Christians, the worshipers of Mithra were all "brothers"; they celebrated Dec. 25 as the "birthday of the Sun," held Sunday as a sacred day and celebrated a sort of communion. They had about the same conception of the destiny of man as had the Christians, admitting the existence of a heaven above, the abode of saints, and a hell of demons under ground. They both placed a flood near the beginning of history; * * * they both believed in the immortality of the soul, in a last judgment and in a resurrection of the dead. Such are the Persian religions and rituals in relation to the higher ideal of Christianity.

Questions

Persian Religion After Zoroaster

1. What is the danger of making salvation depend upon formalism?
2. Are we not often in danger of allowing the letter of the law to kill our spiritual life?
3. Explain how all this happened in Persia.
4. Do you understand what is meant by a mystery religion?
5. What phases of Judaism are apparently borrowed from Persia?
6. How do you account for this?
7. Compare the doctrines of Mithraism with Christianity.

⁵Cumont, Frantz, Textes et Monuments figure's relatifs aux mysteres de mithra. See Hopkins opcit, p. 412f.

LESSON NINETY-THREE

Third Week in June

How to Compile a Pedigree (*Continued*)

Note to Class Leaders: It is strongly advised that the pedigree chart, as pictured in the magazine on page 79, be drawn upon a black board, and the pedigree be written name by name as the lesson progresses.

The previous lesson left you with your own name and the names of your parents and grandparents on the pedigree.

For the purpose of illustration, we will take the Richards' surname line with President George Franklin Richards, of the Salt Lake Temple, as the first name on the left hand side of the chart. He was born, 23 February, 1861, at Farmington, Utah. This data is to be written under his name. His father's name was Franklin Dewey Richards, who was born 2 April, 1821, at Richmond, Mass. Write his name on the first upper line to the right of the single line. George Franklin Richards' mother's name was Nanny Longstroth, who was born 15 April, 1826, at Arncliffe, Yorkshire, England. Write her name on the first lower line. Franklin Dewey Richards' father's name was Phineas Richards, who was born 15 November, 1788, at Framingham, Mass.; and his mother's name was Wealthy Dewey, b. 6 September, 1786, at Dalton, Mass. These two names should be written on the two lines, man's name on the upper line, branching from the *first upper* line. George Franklin Richards' mother's parents were Stephen Longstroth, born 29 June, 1789, at Langcliffe, Yorkshire, England; and Ann Gill, born 3 August, 1795, in Yorkshire, England. Write these two names on the lines branching from the *first lower* line.

Thus far we have depended on family records to provide our material for the pedigree. From here we will show how to continue our pedigree building by research in the Library.

We will take up the Richards' line first. The Richards' family are fortunate in having a printed history of the surname. It is on the shelves of the Genealogical Library of the Genealogical Society of Utah.

We will suppose that this is your own name and line, and that you have come to the Genealogical Library to "search out your dead" as the Prophet Joseph Smith has commanded us to do.

You would go first to the card files, which give the titles of all the books in the Library. The first file is the straight alphabetical file. You would look for the drawer that contains the cards for "R" and would find that there are three books containing genealogies of the Richards Family. The call

0; B5D39. The Library rules specify be taken out at one time, and printed purpose. Write the Call numbers for the same in the space provided at the top of the slip to the attendant, who will bring the five selected.

Biographies and histories of families have an index book, sometimes two—one for the history of the family and another for the genealogies.

This does not seem to promise well, and B4c10 is a "gold mine," for it contains much information.

On page 70a, you find the name of Phineas and his wife, Wealthy Dewey. These names you will find on the pedigree chart. All their children in the Richards family, are listed on page 170b. The first child was Joseph Richards, born 1757. His mother's name was Rhoda How, (she was a sister of Abigail or Nabby How, wife of Brigham Young). The names of her parents should be written on the two lines above the name of Phineas Richards. Joseph Richards' name takes you back to Chart No. 1 record, where you find Joseph as a child. The names of the parents, William and Sarah Bixby. William Richards was married to Sarah Bixby was his second wife, and died in 1817. Write these two names on the pedigree chart. From Joseph Richard's name, also write the names of his parents, second wife.

These names would be charted as far back as you have space on the pedigree chart. The next chart would be No.

2 and you would write (2) on the short line to the right, and just below the name of William Richards. This is one of the sixteen short lines on the extreme right of the chart referred to in the first part of the previous lessons; and this is the purpose for which they are intended. William Richards' name would be the first name written on the second chart, and the reference to Chart No. 1 would be written in the lower left hand corner. Write No. 1 after the words, "Above name continued from Chart....."

We will now illustrate the method by which the genealogy of Rhoda How, the mother of Phineas Richards may be obtained from the vital statistics of Mass. Therefore, you would go again to the card files for the books in our Genealogical Library. This time you would look in the geograph-

ical section for Massachusetts. Then you would find the card for Hopkinton, in the "H" division of Massachusetts. The call number is, Mass.H31. The card reads: "Vital Records of Hopkinton, Mass., to the year 1850."

Vital records, or vital statistics, are the records of the births, marriages and deaths that have occurred in that town.

The names in most of these vital records of the New England States are arranged alphabetically. The births come first, then the marriages and lastly the deaths, each group separately. *How* names are arranged together, and *Howe* names are in a separate group, but often the same families are included in both groups. There were no hard and fast rules for spelling in the old days. Rhoda How's record of birth gives her as the daughter of Phineas and Susanna How. There are the births of several children, of this couple, recorded in Hopkinton.

The next information you require is the maiden name of Susanna. As the children were born in Hopkinton, it is natural to suppose that the marriage took place there also. You turn to the "marriages" in the middle of the book, and there you find that Phineas (there spelled Phinehas) Richards, married Susanna Goddard of Framingham, Mass., 8 November, 1760. As Rhoda was born 8 July, 1762, and the births of the other children were all later than this date, we can be reasonably certain that these were her parents.

If it is desired to trace the parents of Susanna Goddard further back you would go to the records of Framingham, Mass., and would probably find the family there recorded.

It is possible to continue the research on the *How*, or *Howe*, name as it is now spelled, in the records of Hopkinton for another generation back. This information would need to be followed out on another chart, which you would number 3. Phineas How's name would be carried over to this chart, and the research could be continued in the Vital Record of Sudbury, Mass. Peter How is the father of Phineas, and he married Thankful How, (probably a distant cousin). Thankful How, in the records of marriage, was said to be from Sudbury, Mass. The Call number for Sudbury is, Mass.S36. The records there, give the births of Thankful and other children, and the marriage of her parents.

The illustration has been carried out in detail thus far, in order to show how one clue leads to another, and how concentrated effort will, eventually, be rewarded.

When your pedigree chart or charts are completed, or when you have gone as far as you reasonably can on the charts, then go back to your sources of information and write out each family on a One Family Group Genealogy Blank.

RECORD OF THE DEAD—Continued from page 42

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Stout, Allen Jos.	S of Hosea and Louisa	Dec. 31, 1852	Salt Lake City	Jan. 9, 1853
Stout, Louisa	W of Hosea	Oct. 19, 1819	Warren	Jan. 11, 1853
Horlick, John Alex	S of John and Eliz	Oct. 25, 1840	Salt Lake City	June 21, 1856
Snyder, Geo. Franklin	S of Saml. and Maria		Laporte, Ind.	Mar. 17, 1853
Snyder, Louisa	D of Saml. and Sarah Cornstock, and wife of Isaai		Egremont, Berkshire, Mass.	
Richards, Syl Alonzo	S of Saml W. & Mary H.	Feb. 14, 1852	Salt Lake City	Mar. 20, 1856
Richards, Pantha Adelia	D of S. W. and Mary H.	July 2, 1855	Salt Lake City	Oct. 22, 1856
Richards, John Saml.	S of John and Ellen Parker	Nov. 1, 1851	St. Louis, Mo.	Apr. 25, 1856
Richards, Samuel	S of Will and Ellen Carbridge	1851	Blackburn, Lanc., England	Oct. 4, 1852
Richards, Wealthy Dewey	W of Phineas	Sept. 6, 1786	Pittsfield, Berks., England	Nov. 10, 1852
Jenne, Robert	S of Benj. and Sarah	Oct. 8, 1850	Salt Lake City	Oct. 18, 1853
Jenne, Melissa Maria		Jan. 10, 1834	Hancock, Ill.	Oct. 8, 1830
Richards, Lucy	D of Franklin D. & Sarah	Jan. 1, 1854	Salt Lake City	Feb. 20, 1851
Needham		Sept. 13, 1856	Salt Lake City	Jan. 26, 1854
Dinwoody, Sophia Floren	D of Dennick and Fannie	July 12	Florence, Iowa	Oct. 5, 1856
Huntingdon, Sarah	D of Benj. and Fannie			July 14, 1856
Dallow, Martha E. C.	D of Robt. and Mary			May 25, 1856
Sharkey, Marian	D of John and Elizth			May 30, 1856
Hordick, Susan	S of Isaac and Susan			June 12, 1856
Bowman, Isaac B.	W of Henry Milnes			June 17, 1856
Milnes, Mary Ann	Indian Boy (T. D. Brown)			Dec. 8, 1853
Brown, Laman	S of Chas. S., Bro. of Chas. F.	Apr. 1855	Tadcaster, Yorkshire, England	June 9, 1856
Oakdem, Wm.		Dec. 15, 1833	Fort Harmony, Wash. Co., Utah	June 24, 1856
			Derby, Derby, England	June 24, 1856

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Death	PLACE OF BIRTH	Date of Death
Horlick, John A.	S of John and Elizabeth	Feb. 27, 1854	Salt Lake City	June 21, 1856
James, James	S of Jas. and Mary	June 29, 1856	Salt Lake City	June 30, 1856
Mower, Susan	W of Henry	May 3, 1825	Strong, Indiana	July 17, 1856
Stowport, Mary	W of Wm.	Nov. 11, 1788	Elsie, Northumberland, England	July 24, 1856
Whitcar, John T.	D of Jabez and Clarissa		Greenwich, N. Y.	July 21, 1856
Fostick, Eliza James	S of Simeon and Sarah			Aug. 15, 1856
Crane, John	S of Henry and Sarah			
Dalton, Cornelius		July 3, 1856	South Mill Creek, Salt Lake City	Aug. 18, 1856
Houston, Isaac		Oct. 5, 1799	Acworth, Sullivan, N. Hampshire	Aug. 23, 1856
Hansen, Israel	S of Niels and Cecelia	Apr. 1, 1856	Salt Lake City	Sept. 16, 1856
Coley, Elizabeth	W of Demey James	May 12, 1820	Hall, Georgia	Sept. 15, 1856
Gillespie, Martha	W of Peter	1802	Deny, Sterling, Scotland	Sept. 4, 1856
Ivins, Sarah Ellen	D of Anthony and Elizth	Dec. 27, 1853	Salt Lake City	Sept. 20, 1856
Foster, Sarah L.	D of Chas. A. and Elizth	July 28, 1854	Salt Lake City	Sept. 21, 1856
Kerter, Amy H.	D of Daniel	July 7, 1836	Salt Lake City	Oct. 29, 1856
Lytle, Harriet Matilda	W of John M.	Nov. 8, 1856	Salt Lake City	Mar. 25, 1856
Grow, Sarah Elizabeth	D of Isaac and Sarah	Jan. 1, 1845	Endentary, Scotland	Sept. 23, 1856
McDonald, Wm.	S of William and Esther	Oct. 21, 1795	Worcester, Worcester, England	Sept. 26, 1856
Bond, Samuel	F of Samuel Bond	May 29, 1856	Salt Lake City	Sept. 27, 1856
Milnes, Will A.	S of Henry and Mary Ann		England	Sept. 29, 1856
Stewart, Charles	Servant to M. H. Peck		North Wales	Oct. 3, 1856
Jones, Orson	D of Daniel and Hannah	1855	Liverpool, Lanc., England	Oct. 10, 1856
Caveen, Lenora	Bro. of Walter		Birmingham, Warwick, Eng.	Oct. 3, 1856
Saunders, John	D of Abel and Emily	Nov. 11, 1855	Salt Lake City	Oct. 3, 1856
Halliday, Mary Jane				Oct. 3, 1856
Needham, James				
Brooks, Samuel	F of Mary Brooks	1789	North Wales	Sept. 5, 1856
Powell, John	H of Mrs. Powell		Hereford, Herefordshire, Eng.	Oct. 9, 1856
Jenkins, William	H of Mrs. Jenkins	Mar. 2, 1807	South Wales	Sept. 5, 1856

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Twitchell, Emma	D of Luther and Eliz.	June 20, 1855	Provo, Utah	Oct. 10, 1856
Dunyon, John Louis	S of John Louis and Ann	Feb. 5, 1855	Salt Lake City	Oct. 9, 1856
Little, William Henry	S of Jesse C. and Eliz. G.	Nov. 27, 1828	Micham, Surrey, England	Oct. 10, 1856
Beck, Ema Willis	W of James Beck			Oct. 12, 1856
Axtion, Betsey				
Roberts, John Robert	S of Robt. and Eliz.	Dec. 8, 1822	Buckles, Suffolk, England	Oct. 16, 1856
Smith, Susannah	W of William Smith	July 4, 1828	Salt Lake City	Oct. 17, 1856
Moody, Wm.	S of Samuel	May 2, 1855	Salt Lake City	Oct. 22, 1856
Eversfield	S of Samuel and Deborah	Nov. 13, 1855	Salt Lake City	Oct. 23, 1856
Turnbow, Heber S.	S of Charles A. and Eliz.	Feb. 4, 1848	Winter Quarters	Mar. 4, 1855
Foster, Charles N.	Wid. of Amos Fuller	Sept. 20, 1810	Stockholm, St. Lawrence Co., N. Y.	Oct. 30, 1856
Fuller, Esthie	W of William	Aug. 23, 1830	England	Nov. 1, 1856
Buttiol, Ann				
Burgess, John	M of Alexander	Dec. 24, 1781	Ledburn, Leonard, Scot.	Nov. 12, 1856
Adamson, Agnes B.	S of John and Eliz.	April 7, 1804	Leigh, Worcester, Eng.	Nov. 9, 1856
Bailey, John	D of Thos. and Ann.	Oct. 28, 1845	Eldersfield, Worcester, Eng.	Nov. 9, 1856
Oakey, Rebecca R.	F of Richard			Dec. 1, 1856
Birch, William	S of Mary			Nov. 21, 1856
Maher, Henry Thomas	Unknown—Came in with the Handcart Company in 1856			
Dixon				
Godbye Jones	Unknown—Came in with the Handcart Company in 1856			
Waugh	A returning missionary, died just before arriving in the valley but was brought in and buried.			Nov. 29, 1856

Genealogy of William Critchlow

COMPILED BY HARRIET CRITCHLOW JENSEN

1.

David Critchlow of Ireland came to America with his family and settled in Westmoreland Co., Penn., about the middle of the eigheenth century.

Children of David Critchlow

- 2.x JAMES CRITCHLOW, b. abt. 1756, of Penn.; d. March, 1834; m. Mary Leach.
3. JOHN CRITCHLOW, of Pnn, adult, living in 1796.
- 4.x WILLIAM CRITCHLOW, of Penn., b. abt. 1760; d. 30 May, 1830; m. Mary Burnsides.
5. MARTHA CRITCHLOW, b. abt. 1765, Franklin Township, Westmoreland Co., Penn.; m. William McCaery.

2.

JAMES² CRITCHLOW, (*David¹*), son of David Critchlow. He was born about 1756, in Penn., and died 2 March, 1834. He married (No. 6), Mary Leach. She was of Penn.

Children of James Critchlow and Mary (Leach) Critchlow

7. MARTHA CRITCHLOW, b. abt. 1780, in Butler Co., Penn.; m. Beales.
- 8.x JOHN CRITCHLOW, b. 24 Sept., 1784, Tarentum, Penn.; m. Christiana Critchlow (cousin).
- 9.x JAMES CRITCHLOW, Jr., b. 1788, Butler Co., Penn.; d. 9 Dec., 1858.
10. DAVID CRITCHLOW, b. 1790, Penn.; d. 1878.
11. JANE CRITCHLOW, b. abt. 1792, Penn.; d. 1836.
12. ELEANOR CRITCHLOW, b. abt. 1794, Penn.; d. 1876. She was a twin.
- 13.x ARCHIBALD CRITCHLBW, b. abt. 1794, Penn.; d. 7 July, 1882. He was a twin.
- 14.x MARY CRITCHLOW, b. 15 July, 1797, Penn.; d. 9 March, 1831 or 1838; m. William McGeary, Jr.

4.

WILLIAM² CRITCHLOW, (*David¹*), son of David Critchlow. He was born about 1760, of Westmoreland Co., Penn. He died 30 May, 1830. He distinguished himself in the Revolutionary War, and was called the "hero of the Battle of Saratoga." He married (No. 15), Mary Burnsides. (Or Polly.) She was the daughter of John Burnsides of Scotland.

Children of William Critchlow and Mary (Burnsides) Critchlow

- 18x. EMILY CRITCHLOW, b. abt. 1776, and d. abt. 1850, Butler Co., Penn; m. Robert McCandlass.
19. DANIEL CRITCHLOW, b. abt. 1778, Butler Co., Penn.; d. 31 Oct., 1872.
20. JOHN CRITCHLOW, b. 30 March, 1786, Bald Ridge, Westmoreland Co., Penn.; d. in the War of 1812.
- 21.x DAVID CRITCHLOW, b. 3 Nov., 1787, Butler Co., Penn.; d. 11 March, 1828.

22. MARGARET CRITCHLOW, b. abt. 1790, Butler Co., Penn.; m. David Isaacs.
23. SAMUEL CRITCHLOW, b. abt. 1792, Butler Co., Penn.; died in United States service, 1813-4.
24. MARTHA CRITCHLOW, b. abt. 1795, Butler Co., Penn.; d. 1898.
25. MARY CRITCHLOW, b. 3 Feb., 1802, Westmoreland Co., Penn.
26. WILLIAM CRITCHLOW, JR., b. 30 Oct., 1804, Butler Co., Penn.; d. 16 May, 1882.

4.

William Critchlow, married (2nd) (No. 16), Polly Mann.

4.

William Critchlow, married (3rd) (No. 17), Margaret Horton.

8.

JOHN³ CRITCHLOW, (*James,² David¹*), son of James Critchlow and Mary (Leach) Critchlow. He was born 24 Sept., 1784, Tarentum, Butler Co., Penn. He married (No. 47), Christiana Critchlow. She was the daughter of Archibald Critchlow and Isabella (Graham) Critchlow.

Children of John Critchlow and Christiana (Critchlow) Critchlow

27. JAMES CRITCHLOW, b., Butler Co., Penn.; m. son, Thomas, living 1887, about 40 years old; m. children.
- 28.x ALEXANDER CRITCHLOW, b. 2 March, 1804-5, Butler Co., Penn.; m. Elizabeth Kennedy.
29. WILLIAM CRITCHLOW, b. abt. 1808, Butler Co., Penn., dead, adult.
- 30.x JESSE CRITCHLOW, b. 28 July, 1811, Butler Co., Penn.; d. 1 March, 1866; m. Catherine Wareham.

9.

JAMES³ CRITCHLOW, JR., (*James,² David¹*), son of James Critchlow and Mary (Leach) Critchlow. He was born about 1788, and died 9 Dec., 1858 in Penn. He married (No. 31), Sarah Likens. She was born about 1793, and she died 4 April, 1855.

Children of James Critchlow, Jr., and Sarah (Likens) Critchlow

32. NANCY CRITCHLOW, b. 12 Nov., 1811, Penn., dead; m. Harrison Slater.
33. MARY CRITCHLOW, b. 19 Nov., 1812, Penn., dead.
- 34.x WILLIAM CRITCHLOW, b. 20 Feb., 1814, Penn.; dead; m. Lucinda Isenbaugh of Penn.
- 35.x JOHN LIKENS CRITCHLOW, b. 23 Oct., 1815, Evans City, Butler Co., Penn.; d. 14 April, 1895.
- 36.x JAMES CRITCHLOW, b. 4 March, 1818, dead; m. Lavinda Cratty Critchlow (2nd cousin).
37. STEPHEN CRITCHLOW, b. 12 Aug., 1820, Butler Co., Penn.; m. Betsy Meade.
- 38.x JESSE CRITCHLOW, b. 4 Oct., 1822, Penn.; m. Betsy Hamel.
- 39.x SAMUEL HEATH CRITCHLOW, b. 3 July, 1826, Penn.; d. 10 April, 1888.
40. SARAH ANN CRITCHLOW, b. July, 1830, dead.

13.

ARCHIBALD³ CRITCHLOW, (*James,² David¹*), son of James

Critchlow and Mary (Leach) Critchlow. He was born about 1794, Penn., and died 6⁷ July, 1882. He married (No. 41), Isabella Graham. She died 2 March, 1842. She was of Glasgow, Scotland.

Children of Archibald Critchlow and Isabella (Graham) Critchlow

- 42.x DANIEL GRAHAM CRITCHLOW, b. 31 Dec., 1817, Butler Co., Penn.; d. 5 July, 1864.
- 43. MARY ANN CRITCHLOW, b. Aug., 1820, Butler Co., Penn.; m. Dunlap.
- 44.x JAMES CRITCHLOW, b. 6 March, 1822, Butler Co., Penn. liv. 1888.
- 45. ELIZABETH CRITCHLOW, b. abt. 1823, Butler Co., Penn.; d. in infancy.
- 46. DAVID CRITCHLOW, b. abt. 1823, Butler Co., Penn.; d. in infancy.
- 47.x CHRISTIANA CRITCHLOW, b. 24 Feb., 1824, Butler Co., Penn.; d. 10 Dec., 1889.
- 48. ISABELLA CRITCHLOW, b. 1826, Butler Co., Penn.; d. abt. 1859.
- 49. MARTHA JANE CRITCHLOW, b. Jan., 1828, Butler Co., Penn.; living 1890; m. James McLoughlin.
- 50. JOHN CRITCHLOW, b. 1832, Butler Co., Penn.; living 1890.
- 51. EMILY CRITCHLOW, b. 1834, Butler Co., Penn.; d. abt. 1850; m. cousin, John Critchlow.
- 52.x NANCY CRITCHLOW, b. 20 Aug., 1834, Butler Co., Penn.; m. Samuel Heath Critchlow.

14.

MARY³ CRITCHLOW, (*James,² David¹*), daughter of James Critchlow and Mary (Leach) Critchlow. She was born 15 July, 1797, Butler Co., Penn., and died 9 March, 1831 or 1838. She married 1 June, 1820, (No. 53), William McGeary, Jr. He was the son of William McGeary, Sen., and Martha (Critchlow) McGeary. Martha Critchlow was the daughter of David.

Children of William McGeary, Jr., and Mary (Critchlow) McGeary

- 54. WILLIAM C. MCGEARY, b. 23 July, 1821, Butler Co., Penn.; living in 1892.
- 55. JAMES C. MCGEARY, b. 28 June, 1823, Butler Co., Penn.; living in 1892.
- 56. MARTHA MCGEARY, b. 8 March, 1827, Butler Co., Penn.; living in 1892.
- 57. MARY ANN MCGEARY, b. 6 Dec., 1824, Penn.; d. 30 July, 1856.
- 58. SAMUEL MCGEARY, b. 22 Oct., 1829, Penn.

18.

EMILY³ CRITCHLOW, (*William,² David¹*), daughter of William Critchlow and Mary (Burnsides) Critchlow. She was born about 1776, Butler Co., Penn., and died about 1850. She married (No. 59), Robert McCandlass.

Child of Robert McCandlass and Emily (Critchlow) McCandlass

- 60. JAMES McCANDLASS, b. 1811, Butler Co., Penn.; d. about 1891.

21.

DAVID³ CRITCHLOW, (*William,² David¹*), son of William

Crutchlow and Mary (Burnsides) Crutchlow. He was born 3 Nov., 1787, Butler Co., Penn., and died 11 March, 1828. He married (No. 61), Margaret Coe. She was born 12 April, 1788, Butler Co., Penn., and died 7 Aug., 1849. She was the daughter of Benjamin Coe and Margaret (Bedell) Coe.

Children of David Critchlow and Margaret (Coe) Critchlow

62. BENJAMIN COE CRITCHLOW, b. 14 Dec., 1807, Allegheny Co., Penn.; d. 21 April, 1822.
63. WILLIAM CRITCHLOW, b. 8 July, 1809, Allegheny Co., Penn.; d. 7 June, 1894.
64. DANIEL CRITCHLOW, b. 29 Nov., 1811, Allegheny Co., Penn.; d. 14 Dec., 1822.
65. JOSEPH CRITCHLOW, b. 7 March, 1813, Allegheny Co., Penn.; d. 27 March, 1875.
66. MARY CRITCHLOW, b. 29 Nov., 1814, Allegheny Co., Penn.; dead.
67. JOHN JAMES CRITCHLOW, b. 19 Aug., 1817, Allegheny Co., Penn.; d. 29 June, 1884.
68. MARGARET CRITCHLOW, b. 18 Feb., 1817, Allegheny Co., Penn.; d. 1842; m. Weaver.
69. ANDREW CLARK CRITCHLOW, b. 1821, Allegheny Co., Penn.; d. 1898.
- 70.x EMILY JANE CRITCHLOW, b. 26 Oct., 1822, Allegheny Co., Penn.; d. 25 Oct., 1894. She married her cousin, Daniel Graham Critchlow.
71. DAVID COE CRITCHLOW, b. 10 Sept., 1825, Allegheny Co., Penn.; d. 11 Jan., 1882.
72. PHOEBE CRITCHLOW, b. 26 June, 1827, Allegheny Co., Penn.; d. 27 Nov., 1889.

28.

ALEXANDER⁴ CRITCHLOW, (*John³ James² David¹*), son of John Critchlow and Christiana (Critchlow) Critchlow. He was born 2 March, 1804-5, Butler Co., Penn. He died March, 1893. He married (No. 73), Elizabeth (Kennedy) Critchlow. She was born 30 Nov., 1807, Penn. She died 14 Sept., 1883.

Children of Alexander Critchlow and Elizabeth (Kennedy) Criachlow

74. LEVI CRITCHLOW, b. 1830, Butler Co., Penn.; d. 1836.
75. DORCAS CRITCHLOW, b. 3 Jan., 1835, Butler Co., Penn.; living 1890.
76. SARAH CRITCHLOW, b. 12 Jan., 1835, Butler Co., Penn.
- 77.x JOHN SIMPSON CRITCHLOW, b. 9 April, 1837, Butler Co., Penn.; d. 22 Feb., 1894.
78. HENRY K. CRITCHLOW, b. 23 July, 1839; he was killed in the Civil War, 1864.
79. ALEXANDER CRITCHLOW, JR., b. 3 July, 1841, Butler Co., Penn.; he was killed in the Civil War, 1864.
80. NANCY ELIZABETH CRITCHLOW, b. 2 May, 1844, Butler Co., Penn.; living 1890; m. Pratt.
81. MARY JANE CRITCHLOW, b. 9 April, 1847, Butler Co., Penn.; m. Soddars.

30.

JESSE⁴ CRITCHLOW, (*John³ James² David¹*), son of John Critchlow and Christiana (Critchlow) Critchlow. He was born 28

July, 1811, Butler Co., Penn., and died 1 March, 1866. He married (No. 82), Catherine Wareham. She was born 30 May, 1811, Cumberland Co., Penn.

Children of Jesse Critchlow and Catherine (Wareham) Critchlow

83. DORCUS ELLEN CRITCHLOW, b. 15 March, 1836, Penn.
84. ELIZABETH CRITCHLOW, b. 27 June, 1837, Penn.
85. JOHN W. CRITCHLOW, b. 24 Dec., 1838, Penn. He was killed in the Civil War, 1862, on the 27th day of June.
86. HENRY CRITCHLOW, b. 10 Sept., 1840, Penn. Dead.
87. CATHERINE JANE CRITCHLOW, b. 31 Dec., 1841, Penn.
88. ADAM CRITCHLOW, b. 23 June, 1843, Penn; died in the Civil War, 1862.
89. HENRY CHRISTOPHER CRITCHLOW, b. 4 May, 1845, Penn.
90. MARY JANE EMRICK CRITCHLOW, b. 20 Dec., 1846, Penn.
91. MATILDA ANN CRITCHLOW, b. 12 Aug., 1850, Penn.
92. ROBERT GILLEN CRITCHLOW, b. 14 March, 1852, Penn.
93. DAVID CRITCHLOW, b. 20 March, 1854.

34.

WILLIAM⁴ CRITCHLOW, (*James,³ James,² David¹*), son of James Critchlow, Jr., and Sarah (Likens) Critchlow. He was born 20 Feb., 1814, Butler Co., Penn. He married about 1841-2, (No. 94), Lucinda Isenbaugh. She was born about 1816 and of Penn.

Children of William Critchlow and Lucinda (Isenbaugh) Critchlow

- 95.x NELSON P. CRITCHLOW, b. abt. April, 1842 or 1843, Rybolds, Butler Co., Penn.; d. about 1906; m. Mary Cowans.
- 96.x SAMUEL CRITCHLOW, b. May, 1846, Rybolds, Butler Co., Penn.; m. 1st, Mary York; 2nd, Minnie Wise.
- 97.x HENRY DURIUS CRITCHLOW, b. 1847, Rybolds, Butler Co., Penn.; m. Fanny Forker.
98. NANCY ELLEN CRITCHLOW, b. 1849, Rybolds, Butler Co., Penn.; m. Barney Coontz.
- 99.x SARAH C. CRITCHLOW, b. abt. 1851, Rybolds, Butler Co., Penn.; m. Henry Weckbecker. Dead.
- 100.x WILLIAM JOHN CRITCHLOW, b. 1853, Rybolds, Butler Co., Penn.
101. GEORGE CRITCHLOW, b. abt. 1855, Rybolds, Butler Co., Penn.; m. -----; has large family.
102. CHARLES SURGEON CRITCHLOW, b. about 1857, Rybolds, Butler Co., Penn.; d. abt. 1923. Never married.
103. MARY JANE CRITCHLOW, b. Aug., 1859, Rybolds, Butler Co., Penn.; d. Jan., 1918; m. Joseph Schano.
104. ABRAHAM LINCOLN CRITCHLOW, b. Sept., 1861, Rybolds, Butler Co., Penn.; m. Jane Kimball.
105. SUSANNAH CRITCHLOW, b. Aug., 1863, Rybolds, Butler Co., Penn.; m. Gus Kanofsky.
- 106.x DAVID DICKEY CRITCHLOW, b. 22 May, 1865, Butler Co., Penn.; m. Katherine Parker, 15 Aug., 1899.

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THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

JULY, 1928

Finding Ancestors by the Co-operative Method

By Archibald F. Bennett

It was a glad summer day in one of the sea-coast towns. Across the shining sands of the beach romped two carefree children. They espied in the distance an old boat, and in great glee scampered across to it and clambered over its sides. What a quaint little play-house it was! But the day was warm and they had traveled far, and, ere they had played long within it, the tired little adventurers snuggled down in the bottom of the boat, their arms about one another, and were fast asleep.

Anon the tide-waters crept stealthily up, silently wrapped caressing but treacherous fingers about the old boat, then, gathering strength, seized it in a dread clutch, and hurled it out to sea. Darkness came on before the little ones awoke; a fierce storm arose, and about that frail old boat with its tiny, fear-stricken cargo, the giant water-demons gathered in angry conclave.

That same night a gallant little vessel was plowing its way through a treacherous part of the seas, where to swerve from the charted pathway meant disaster upon one or another of numerous rocky reefs. Aloft the vigilant watchman stood. There came a blinding flash of light, and in that brief instant his eye caught the outlines of a boat—to the left—where the next wave might dash it upon the rocks! His shout brought the captain. It might be destruction to his vessel and crew to attempt a rescue; he knew not even whether the boat had occupants. But he did not hesitate. Here was an opportunity to save, perhaps, a human life. "Save them!" he ordered, and the vessel headed around.

Carefully, steadily, they neared the drifting boat. In feverish haste the sailors lowered their boat, pulled with strong arms across the angry sea, and, after a few minutes more of tense, bitter, desperate struggle with the elements, the little ones were safe and unharmed aboard their vessel.

The captain was the first to greet them; but as he caught

sight of their faces he uttered a startled cry, sprang forward, clasped them in his arms, and—kneeling there upon the deck with the tears streaming down his rugged face—cried to the wondering sailors around, “My God is good to me! These are my own children; my own children!”

In pondering over this story of a father who, at the risk of a great sacrifice to save others, thereby found and saved his own children, one is led to wonder how often, perchance, our own lives have been rewarded and enriched by just such an experience. It is not given to all of us to attempt rescues upon the high seas, yet the opportunity—nay, the call—to save is before us every day and every hour.

Especially frequent are such occurrences in the labor of genealogy, where children seek out and save their parents.

That thought calls up another story.

Far off in Wora, Nikolai Lan, Finland, on January 11, 1850, Beata Lovisa Abrams was born. There she grew to womanhood and became the wife of Johan Anderson, a man of wealth and influence, who lived in Skanela, Stockholm, Sweden. The couple were highly respected and popular.

Then the husband died. To her he left his property and a government pension to which she had claim so long as she remained in Sweden.

In her bereavement she sought her close friends. Among these were the Krantz family, who lived near Stockholm. Once when she visited them they told her they had accepted a new religion, which taught how one might labor for the salvation of one's dead kindred. That thought appealed to the pent-up longings of her soul; eagerly she listened to the story of her friends, and then to obtain a fuller knowledge she walked, all that winter, a distance of six miles to attend the meetings at the Krantz home. On March 10, 1889, she was baptized a member of the “Mormon” faith.

The thought that impelled her on was that of saving her dead. Her path was now clear to her. Regardless of what property she must sacrifice, she made immediate plans to emigrate to Utah. She sold enough property to pay her passage, and within a year was among the people she had chosen.

It was with high anticipation she witnessed the dedication of the Salt Lake Temple. Immediately she commenced her labors there, and for twenty-five years, day after day and year after year, she served on faithfully and quietly. During all that time she lived alone, without children or family, “in one small room, with her old-country treasures gathered about her, spending practically nothing on luxury, amusement or decoration. All that she had was stored away silently and persistently, for the benefit of

her dead kindred." From her earnings as cook and later as matron of the dining room in the Temple she managed, by unremitting toil and painful, rigid economy, to set something by.

On January 15, 1919, after an illness of two days, death closed her labors here. When her will was opened, the astounding fact was learned that she had saved several thousand dollars, which she had placed in trust with the Genealogical Society of Utah, the interest therefrom to be used to secure the genealogy of her dead, and to have work for their redemption performed in the Temple. When all possible information had been obtained of her own people, then the money was to be expended in obtaining records of the poor of Finland and Sweden, and this all for the same unselfish purpose.

In compliance with her last wishes the manuscript, containing the history of her family, and her record book were placed for safe-keeping in the library of the Genealogical Society of Utah. Recently Bishop Joseph Christenson, Chief Recorder of the Salt Lake Temple, instructed the Research Clearing House of that Society to put her records in order and make further research. The information contained therein was properly arranged and tabulated in what are known as the Locality Surname Books of Finland and Sweden, and index cards were made for every name in her records.

Included in these was the family group of her mother, with the names and birth dates of all her brothers and sisters. These names were entered similarly to all the other groups, and index cards bearing their names were filed alphabetically in the index files of the clearing house.

There still remained a portion of the trust fund to be applied to compile the genealogies of others. Now it chanced that in the research department was another manuscript belonging to a patron residing in Los Angeles, which gave the genealogy of her mother. She, too, proved to be a native of Wora, Nikolai Co., Finland—the birthplace of her who had left the bequest. Therefore, her manuscript was chosen next for recording.

Names from these records were likewise indexed. In due course these were filed alphabetically with the other Finland cards. Some of the names looked strangely familiar to the worker. Surely she had seen them before! When the cards were properly placed in the index file, so that cards of the same name would come together, it was discovered that some of these names from this record were identical with names from the record of Mrs. Beata Anderson. In fact, it proved to be two different records of the same individuals, brought together by means of the Research Clearing House.

¹Susa Young Gates—*Utah Genealogical and Historical Magazine*, April, 1919, p. 87.

Thus from the first record was obtained the name, birth date, and parentage of an Aunt of Mrs. Beata Anderson; while from the second was obtained the name of the same Aunt, with the same birth date, and in addition the name of her husband, the date of her marriage, and the names of her children. Each record proved the complement of the other, each contributing information which the other had not.

And so the bread cast upon the waters in the shape of a bequest to assist others in obtaining *their* genealogies, had returned bringing with it the discovering of vital data pertaining to the records of her *very own* people. God had been good to her also. In seeking to save others, like the sea captain, she had found and saved her own. Unselfishly she had sown seeds that others might reap the harvest, only to find that in the end the reapers brought the sheaves to her own door. Unselfishly she had toiled and sacrificed and given of her all that others might be benefited, and to her had come the chief benefit. Seeking to save the kindred of others she had found and saved her own.

This result is not an isolated one of rare and infrequent occurrence, but rather one that may happen almost any day in the routine work of the Research Department. Indeed, the "Research Clearing House," by which alone this discovery was made, is itself a product of a long list of such discoveries in the field of actual research, all pointing out conclusively the need for closer co-operation. Over and over again it was proved that, despite our surname system which effectually disguises all family relationships except those in the direct male line, all families are closely and intimately related. Recognizing this truth, workers there sensed keenly the urgent need for some organization and method whereby the efforts of the thousands and tens of thousands and eventually of millions of individual researchers might be effectually utilized, without overlapping or duplication, to contribute toward the only great logical objective—the reconstructing of one vast universal pedigree.

Such a plan, staggering in the hugeness of its proportions and immensity of its scope, might well cause the most ardent dreamer to pause and consider, and the stoutest heart to quail. But the need was imperative, and the urge insistent. Then out of the darkness and obscurity and perplexity came the flash of light, the vision of a simple plan that would succeed. It meant the turning aside from the tried and charted pathways, the risk of great failure upon the hidden rocks of prejudice and opposition, it meant that someone or some few must stake all upon the venture. But the dreamer dreamed, and would not be denied, and the dream came true. The product of that dream, the Research Clearing House, is now an established fact, a going concern, a standing proof of the value of co-operation in genealogy, and already

acclaimed by experts in that field as a thing unique in the annals of research.

It is based upon three fundamental principles:

1. That men in these days have an inborn longing to seek after their ancestors.

2. That in doing so it is to the advantage of everyone to co-operate with others.

3. That by properly organized co-operation successes may be achieved which are possible by no other method.

It would be folly for any person, in these days, to attempt to disguise the keen interest he must feel in the past of his family. So widespread is the urge to discover one's forefathers that it is easy to multiply examples of this now almost universal impulse.

One authority wrote in the New England Magazine:

"Why don't you trace your family history? The common reply is summed up in the words, 'If I knew how to go about it, I would enjoy doing it'; for few are the individuals who do not at times feel a longing to open the book of the past and read the records of their ancestors. Edward Everett felt that longing when he wrote: 'There is no man of any culture who does not take some interest in what was done by his forefathers.' The desire to trace the descent of one's family and to transmit the record to one's successors is as old as life—a strand in the binding cord of filial love."

Another writer has added the following:

"It is a notable fact that the last seven or eight decades have witnessed a development of interest in genealogical matters theretofore unknown in modern times. * * * There is an influence operating in the world, a spirit moving upon the people, in response to which the living are yearningly reaching backward to learn of their dead.

"Family Bibles are searched; mourning cards and rings are scrutinized; the inscriptions on tombstones are carefully examined; parish registers are investigated, and marriage license records are carefully looked into, in order that the true line of descent may be found.

"Men of wealth, and men of small possessions, moved by the impelling genius of the times, have devoted time, energy and money to researches concerning their ancestors; and large volumes have been published in consequence."²

Such being the motive for all our seeking, the question remains, "How am I to go about it?" And to anyone who will pause a moment to consider, the answer to that query will be borne in emphatically upon his mind, "BY CO-OPERATION."

²Dr. James E. Talmage—*Utah Genealogical and Historical Magazine*, April, 1919, pp. 49-50.

But, why co-operate? Because the co-operative method of finding one's ancestors offers an appeal to everyone—both to the selfish and to the unselfish searcher—and there are no neutrals. Because all family groups are, after all, but parts of one larger family group, and as such are closely related. Whether in following a pedigree back to the earliest ancestors, or tracing the pedigree down from him to all his descendants living today, the same clear evidence of the kinship of families is obtained. In fact, every marriage links two families together, and not those two families alone, but all the progenitors and descendants of that couple. Now, there have been billions of marriages in the past, which means we must multiply the result of that one union of families billions of times. It must now be fully apparent that every family is related to every other family, not casually, not merely once or twice, but over and over again.

This can be readily verified by glancing at the index of any one of the thousands of family histories now in print, where an attempt has been made to follow every branch of the descendants from some common ancestor. For instance, in an average-sized volume, "The Chesebrough Family," there are intermarriages with persons bearing 7,500 other surnames. In the three massive volumes by Phoenix, on the Whitney Family, there are approximately 6,500 other surnames included. In "The Descendants of William Shurtleff" there is mention of about 3,400 other surnames; in "The Descendants of George Abbott," 2,500; in "The Sharpless Family," 4,700. From "John Sharpless, the Immigrant to America," there were (1882) 19,325 descendants by actual count.

Further confirmation of the kinship of families is obtained by tracing all of one's progenitors back in the direct line. A reference to the pedigree chart, forming the frontispiece, will show that, without any overlapping of surnames, one would have by the tenth generation 512 different ancestors, each with a distinct family name. But the chart shows that there are indeed a number of instances where the same surname and even the same individuals are encountered more than once. Twice we meet with Clark, Fiske and Abbott ancestors. These only serve to make more clear the fact that all families are closely related. By the fifteenth generation we should be connected with 16,384 surnames; by the twentieth with over one-half million; and by the twenty-fifth with nearly eighteen millions. By the time one had traced his progenitors back that far, he would find himself related to every other family in a country, say, the size of England.

When it comes to a test of the interest others may have in the researches made by any one surname there are many surprises in store. Let us take an example from a recent actual occurrence. Eight persons are working in the library, each interested in two surnames, as follows:

- | | |
|------------------------|---------------------------|
| (1) Smith and Snow | (2) Grant and Park |
| (3) Young and Goddard | (4) Fiske and Whitney |
| (5) Carter and Libby | (6) Woodruff and Thompson |
| (7) Abbott and Russell | (8) Bennett and Hastings. |

As the pedigrees of each are followed this discovery is made: The Snows, Grants, Parks and Bennetts are all connected with and interested in the Park surname; the Smiths, Snows, Carters, Bennetts and Libbys in the Libby ancestry; the Youngs, Grants, and Goddards, in that of the Goddards; the Youngs, Grants, Russels and Fiskes, in the Fiske; the Grants, Woodruffs, Russells and Thompsons, in the Thompson; the Snows, Bennetts, Smiths, Grants and Hastings, in the Hastings; the Russells, Grants and Abbotts in the Abbott; the Grants in the Whitney; the Youngs in the Woodruff; the Woodruffs, Abbotts, Snows and Bennetts, in the Smith; the Bennetts, Snows and Russells, in the Russell; the Woodruffs, Snows, Bennetts and Carters, in the Carter.

Again, there is nothing in the surnames of Whitney, Grant, Stearns, Russell, Sanborn, Young or Snow to indicate a family relationship. But a reference to the chart tracing the maternal progenitors of Mrs. Augusta W. Grant, shows that it includes progenitors of every one of these other families also. In fact, one need not go outside the building in which the Genealogical Society of Utah is located in order to discover that the prominent workers there are all relatives. Mrs. Grant and Elder Orson F. Whitney are shown to be 7th cousins, both being descendants of John Whitney and Ruth Reynolds. Susa Young Gates is 7th cousin to Mrs. Grant through Isaac Stearns and Mary Barker. Mrs. Mabel Young Sanborn becomes her 7th cousin through the common ancestor, Nathan Fiske. Harry H. Russell of the Index Bureau is doubly related to her, being her 8th cousin by common descent from William Chandler and Annis, and her 8th cousin, probably, through the Abbott line. Moroni Snow, former Secretary of the General Board Y. M. M. I. A., and she are 7th cousins by virtue of their lineage through Thomas Parke and Abigail Dix. And so one might continue on indefinitely, for wherever one traces his ancestors back these relationships will be discovered.

So intimate are these relationships of families that one cannot make a single connecting link for one family but it affects every other. Those groups which do not unite on this side of the Atlantic are certain to join, sooner or later, somewhere in Europe. Progenitors of the Whitneys are literally traceable into every country in Europe, some of the more prominent of the connections already found being shown on the chart. It is demonstrated that if our forefathers are followed back of the period of the Norman Conquest, it is impossible for us to read of any character in history but he proves to be a relative through one or another of our progenitors.

Hence, with the results obtained by actual research, it is evident that there is no such thing as family pedigrees that are separate and distinct from every other family pedigree. Rather are these pedigrees units of a larger family group, of a far more comprehensive pedigree. Yet people go on perpetuating the fallacy of unrelated groups by speaking of "your family" and "my family" as though we or they possessed absolute proprietary rights to certain isolated divisions of the human family, or as though these were their sole "responsibility" to search out, and all others should keep their hands off, and not trespass on the sacred and inalienable rights of these clannish individuals.

Too often with this selfish, dog-in-the-manger attitude goes a spirit of hoarding, an extreme unwillingness to share the records in their possession with others vitally interested in them. Instead of placing their valuable manuscripts and records where they could be at once safe and available, they would rather bury them away in some vault, neither utilizing them for themselves to enlarge their own pedigrees, nor allowing others to make use of them. One is reminded by their actions of the attitude in the Dark Ages in history, when Bibles were kept chained to pulpits, lest the average man should have access to their contents and profit therefrom.

A pirate once, out of pure malice, cut a warning bell from the buoy on which it had been placed to warn sailors they were in peril of the rock-bound coast. And Fate took her own revenge, for the pirate's own ship was the first cast to destruction upon those self-same rocks. The unneighborly keeper of precious records is his own worst enemy and the greatest hindrance to his own progress in finding his ancestors. Surely he must recognize that by co-operation he obtains the results of the labor of all others in the same field.

More and more it becomes evident, on the other hand, that in genealogy there are many who, out of pure love and enjoyment of the work, enter into it with no thought of personal gain or of selfish interests to be served. Their motive seems well expressed in the lines:

"But to labor with zest and to give of your best,
For the sweetness and joy of the giving,
To help folks along with a hand and a song:
Why, there's the real sunshine of living."¹⁸

Once we have admitted that there is this tremendous, world-wide interest in the search for ancestors, and that there is overwhelming evidence of the advantages and the necessity of co-operation to the utmost in such a search, then the supremely vital question is,

¹⁸Robert W. Service in "Carry On."

"HOW SHALL I PROCEED SO AS TO CO-OPERATE
MOST EFFECTIVELY WITH OTHERS?"

For any co-operative method of research to succeed, there must be an organization which will bring together genealogical data, classify and record this so that any fact may be readily found when it is wanted, and preserve these records in a safe and accessible place, where all so desiring may benefit from their use.

The essentials of such an organization are found to be:

1. *A book of pedigree charts*, containing all pedigrees contributed by members, and with a card index showing all names found therein.

2. *A research record*, listing books and sources searched and stating exactly what progress has been made in the research on any given surname.

3. *A surname envelope*, bringing together under one surname all details of family and surname organizations and their activities, all correspondence pertaining to it, and having a mailing list of all persons actively interested in research on that name.

4. *A card index to correspondents*, directing one to the envelopes, by number, where each individual's correspondence is filed.

5. *A library*, containing, nearly as may be, every publication of genealogical value, with adequate indexes to family histories, pedigrees, and biographies.

6. *A Research Clearing House Record*, with the two-fold function of archive and classified family record; a place where all information gathered by researchers may be deposited, after being uniformly classified and recorded into surname or locality books.

7. *An index file to the records in the clearing house*, bearing references showing where to find each name in the surname or locality books, and the sources of the information pertaining to it. By means of these cards all duplicate information is brought together.

8. *A Research Correspondence Bureau*, reaching out into distant sources for information unobtainable at home, with subordinate bureaus abroad operated by responsible agents.

9. *A paid research department*, employing a corps of expert workers, to make searches for those willing to pay others to seek out ancestors for them.

How this organization would function to aid in research may be briefly summarized. A new member would first file his own pedigree chart with the Society. This would be compared with those already contributed by others, and any additional information found by the attendant would be entered on his own, which would then be properly placed in the Pedigree Chart Book. He

would obtain the names of others interested in the same fields of research as himself from the Research Record Book and the Surname Envelope. The data compiled and already published, he would get from the shelves of the Library. The records compiled by drawing upon all these various sources would be found in the Research Clearing House. If any of the required facts are not available in any of these records, the Correspondence Bureau would come to his assistance by obtaining them for him at the place where the original record was made. When complete, his own record would in turn be deposited in the Research Clearing House, where it may assist others, a stepping stone to still higher achievements by them in genealogical research—to still further discoveries of common ancestors.

Such is the organization in skeleton outline, as it exists in the Genealogical Research Bureau of the Genealogical Society of Utah, an organization aiming to give true reciprocity in research so that all are mutually benefited, so that the fruits of the research of one individual becomes instantly available to all others, and each contributes to the ultimate objective—a pedigree of the entire human family brought together and made into a perfect whole.

To fully vision the possibilities of this system we must follow some worker step by step in his efforts to find his ancestors, and note just how each of the various departments function to aid him.

Being a new member, he is first given a pedigree chart. This he fills in, beginning with his own name, then the names of his parents, one of whom is, let us say, a Snow, and the other a Smith. Continuing, he will next enter the names of his grandparents, great-grandparents, second great-grandparents, etc., following *every* group of his progenitors back along the path of blood relationship just as far as his information will enable him to go, and through all the various surnames encountered.

When his pedigree chart is handed to the attendant at the registration desk, it is noted that his first known progenitor on the Snow surname is Gardner Snow. Reference to the index to the Pedigree Book shows that his name already appears on a pedigree chart previously filed by another branch of the Snow Family. The card shows that his name will be found on the pedigree chart of James C. Snow, his son. That chart is turned to, and there are listed all the lineal ancestors of Gardner Snow back to the first of the name in America.

Similar help is obtained on the Smith surname, for in the Pedigree Book is found that identical family traced back to Robert Smith, the emigrant from England. Merging with the Smith family, a few generations back, is a descendant of the Richard Lyman who married Hepzibah Ford. Richard's name is found in a long pedigree submitted by the Lyman family tracing that surname back to Leman, a Saxon who lived in England before

the Norman Conquest. From this pedigree, in turn, progenitors are followed to Charlemagne, to Alfred the Great, to the Kings of Scotland, and rulers of Denmark.

The grandmother of Gardner Snow is found to be Mary Trowbridge. A Trowbridge pedigree already filed takes this family over into England for several generations and there the family branches out to include a number of surnames, most of which are traceable further.

Thus, by access to the contributions of others, this searcher in about half an hour, has saved himself years of labor; he has acquired what he probably would never have obtained by his own unaided efforts.

The mother of Gardner Snow was Abigail Farr. From the Farr Surname Envelope the searcher learns that there is a Farr family organization, and obtains the name of their genealogist. A visit to the address there given enables him to get the names of his Farr progenitors for a number of generations, including an ancestor who came to Plymouth, Mass., in 1629.

The wife of Gardner Snow was Sarah Hastings. In the Mailing List in the Hastings Surname Envelope he finds the names of several persons interested in research for that family. Correspondence with these brings to light a privately owned history of the Hastings family, in which her own forefathers are traceable far back into England.

A glance at the Correspondence List in the Goddard Surname Envelope next shows a number of families interested in one branch of his own, the Goddards of New England; other descendants of this branch being the families of Brigham Young, Francis M. Lyman, Willard and Franklin D. Richards.

Feeling that a vast number would be vitally benefited by further search along this line, the new member, now highly elated with the results of his efforts, refers to the Library Card Index in search of something published on the Goddard name. Again he finds help. Someone in the East has published a little booklet tracing his own Goddard progenitors back to an Edward Goddard of Norfolk, England. This Edward Goddard married into the prominent Doyley or D'Oily family, the pedigree of which carries him back to the days of the Norman Conquest.

By the same method he finds printed histories of his Gould, Curtis, Howe, Parke, Fiske, and Loomis lines. Among these are the progenitors also of Joseph Smith, Brigham Young, and of numerous others. In fact these early Puritan ancestors are represented by a countless posterity today.

The mass of new information obtained renders it imperative that an orderly method of arranging these family groups be followed. Family Group Sheets are used for this, each distinct family unit being entered on a separate sheet. Index cards are

now made for every name entered therein. The Family Group Sheets when completed and indexed are arranged alphabetically in a loose-leaf binder according to the surname of each head of a family. This book, when complete, will contain the names of all of the researchers' known progenitors and their children. For every name in it he feels a direct, personal interest.

To this point the worker has been utilizing the labor of others, for his own benefit. It remains for him, in all fairness, to place the valuable data he has brought together where it may be helpful to others.

Therefore he now completes his pedigree chart, entering all the new progenitors he has found. In the Research Record is recorded the progress he has made, the books he has searched, and the proofs for the new entries in his pedigree. His name is placed upon the Mailing Lists in the various surname envelopes where he is interested, that others may be directed to him for assistance on the families he has searched out.

His next step is to place his records where they may be preserved in safety and at the same time be made available for others, a copy of his book of family groups of different surnames is deposited with the Research Clearing House. Here the information is re-classified into Various Surname Books, the Gould into the Gould Surname Book, the Goddard into the Goddard, and the Hastings into the Hastings. On his index cards are recorded cross-references showing the book, page and line where that name will always be found. Then these cards are filed alphabetically in the Index File of the Clearing House.

This process of filing the index cards is continually linking families together. Thus a card for an Elizabeth Pierce will there come in contact with another card for the same Elizabeth Pierce. This first card will lead the researcher to the Pierce Surname Book, where the pedigree of this Elizabeth Pierce may be found running back several centuries.

Moreover, the Youngs, the Richards, the Goddards and the Lymans, being all interested in the ancestors of the New England Goddards, need not work independently, each making up a separate record duplicating that of the other. For a reference to the Research Clearing House Index will lead them to the Goddard Surname Book, where the whole family pedigree is worked out.

The information deposited by one family completes and corrects that already filed by another. Thus the Jennings family handed in the record of a Cecelia Leighton, born abt. 1600, of Wattlesborough, Shropshire, England, who married William Jennings. Later the Barker family handed in the record of Cecilia Leighton, born abt. 1552, of Wattlesborough, Shropshire, England, daughter of Edward Leighton. She married 1st William Jennings, and 2nd Rowland Barker on 13 April, 1588. Here we

have corrections of date, place, and additional facts of her family relationships.

Among the thirteen thousand or more surnames already represented in the Clearing House Record is that of Richmond. In the Richmond record was the name of Abigail Richmond who married a Mr. Burdick whose first name was unknown. The names of their six children were given, but no further details. Then a Burdick record was filed. It was the record of a Thomas Burdick who married as his second wife Abigail Richmond. The children of this marriage were the same as those contributed by the Richmond family. From the second contribution were obtained the date of death of Abigail Richmond, the full name of her husband, and complete details of her children, while from the first were had the parentage and progenitors of this mother of the Burdick children.

In the same Richmond record was the date of marriage of a Richmond girl to a man whose surname was Staker. The name of one son of this couple was found in the Temple Records Index and entered in their family. Then a woman in Idaho sent in her record which included this identical couple as her great-grandparents and her grandfather, who proved to be another son of this same couple.

Numerous other examples could be cited to show that the Research Clearing House is indeed the crux of the research problem, the vital spot in the whole organization.

It is as though a certain man owned a tract of undeveloped land, and thought to divide it among his twelve children. But seeing that they esteemed it to be of little worth, and would speedily dispose of it for returns of no consequence, therefore he placed the land in trust, to be held intact and improved for two hundred years, and then be apportioned among his heirs of that day.

At the end of that period the tract had grown to be of immense value, and was looked upon by many as the most precious in the whole land; it was the choice residential section of a beautiful city, and eagerly sought after. The possession of even the smallest portion of it would bring to the owner great riches.

It was ascertained, when the time came for distribution, that the descendants of the original father of the family now numbered about ten thousand, and these heirs were scattered abroad over the face of the whole country, and no man knew just where all were to be found. But the call for the heirs went forth, telling of the precious heritage that was theirs if they would but prove their right to it.

To more easily divide the land it was made into numerous plots, and on each a beautiful home was built. Each home was reserved for one family group. As soon as one or both parents established their relationship a deed was given to them which

placed them in one of the homes. As their children came in later and identified themselves as children of these parents, they were given deeds entitling them to part ownership in the estate of their parents. However, as many of these were already parents of families of their own, they were thereby entitled to a home for their own family group in addition. Hence the deed of such gave them a place for their wife and children to abide, and also a place in the dwelling of their parents. When it happened that children applied and were identified as descendants before their parents had been found and assigned their portion, these children, if parents, were granted their home as such, with the right to their portion as a child as soon as their parents were found. If these children were as yet single, and possessed no family of their own, and their parents were not yet found, provision was made for them in temporary dwelling places, where they might remain with others in a similar condition until their respective families were identified and assigned their portion.

So, automatically, as the descendants were gathered from widely separated parts of the country, they found themselves re-united with their own families. Not only did it prove that this was a simple and accurate method of making division of the heritage without confusion, but by the time all who would come had been found it was seen that, by wise foresight of the first father and owner, all his children had been brought together in perfect order and united in one group—his group—each with a most precious inheritance in the beautiful city.

It is on this principle that the Research Clearing House functions. Each family group is a complete genealogical unit in itself, yet membership therein pre-supposes membership of the parents in the family groups of their parents, and membership of their married sons and daughters in family groups of their own. The object throughout, then, is two-fold, first, to completely bring together each family group, and second, to establish the connection of that group with all other groups with which it is related.

There are many instances where long and persistent search among books and records in the Library fails to detect the ancestors sought. Here the Correspondence Bureau comes to the rescue. Recently a searcher required facts of a family known to have resided in a town of Connecticut. Correspondence with the Connecticut State Library, which has a card index file of vital statistics for most of the places in that state, promptly brought back the information needed, and much more on the progenitors of the family.

Finally, in a system depending on the combined efforts of thousands, there must be some system of correlation in method. Hence the organization of an Instruction and Supervision department to teach all the best methods devised, the economical

steps of procedure, and how to work so as to co-operate most effectively with other units in the big organization. Smaller divisions and sub-divisions of this teaching force are found in every Stake and Ward and Mission, to relay on ideas and instructions and methods from the central unit.

This, then, is the organization devised to enable one to work for all and all to work for one. It is explained in detail in Part II of this article. It is found to be, once familiarity is gained with it, not complicated, but simple in the extreme. It is something which anyone can use.

There is so much to commend the co-operative method of research that it seems impossible for anyone to be seriously opposed to it. Yet some may be inclined to object to it because of its newness, those of the type of mind who never wish to see a thing tried out for the first time. These would go on harvesting their ancestors with the slow and laborious and futile "scythe and flail" methods of a generation ago.

This attitude is well exemplified by an odd ceremony enacted in the British House of Commons.

"On the morning of the day when a new parliament assembles, a quaint ceremony is gone through. In the early hours of this opening day a detachment of twelve yeomen of the guard from the Tower of London marches to Westminster. They come, in the picturesque glory of their Tudor regalia, each carrying a lighted lantern of the pattern of 1600. Accompanied by the lord great chamberlain, who is the custodian of the place, they trudge through the legislative chamber and down into the rooms and caverns below, into every corner of the stately pile. In and out among the coal bins and furnaces, the wine cellars and the rubbish rooms they go—every yeoman keeping step, his eyes to the front. With their eyes to the front they are looking for kegs of gunpowder placed in some out-of-the-way corner by the enemies of the king!

"This ceremony of searching the Houses has been gone through at the opening of every new parliament for centuries. Back in the days of James I, a certain Guy Fawkes was hired by some conspirators to blow up the old House of Parliament. Fawkes succeeded in placing twenty kegs of gunpowder in the basement of the building, all carefully covered with kindling wood. When parliament assembled, with the king in attendance, the gunpowder was to be touched off. But too many people were let into the secret; somebody told the authorities, and Fawkes was seized in the cellar on the morning of explosion day (November 5, 1605). Some time later it was ordained, as a precaution against the machinations of any future Fawkes, that the whole place should be searched at intervals, and to this day the quaint formality continues. Parliament has built itself a new abode since 1605, and there are now no unlighted caverns underneath. But the

yeomen of the guard continue to make their rounds. Every inch of the palace is now brilliantly lighted by electricity; but the yeomen still carry their flickering lanterns."⁴

That, of course, is a custom from England, and Americans pride themselves on their progressive spirit. But a story is told of a district in New England where a sentry paced his beat day after day in front of a high wall. There seemed to be no conceivable reason for his being there, but at last someone had the curiosity to inquire as to the cause. What was he put there to guard? No one seemed to know. No one knew anyone who ever had known. Determined to learn why, the inquirer followed the record of the practice back and back, until he discovered at length that once, during the Revolutionary War, part of the wall had been broken down. While it was being repaired, a sentry was temporarily placed to stand guard over the breach. Somehow, the order to withdraw this post was not given. So year after year the practice continued, and decade after decade, so long that now "the mind of man runneth not to the contrary."

But surely, here in the West, the alert West, we are not so bound to the past. And yet—even in our genealogical practices, though we are all willing to advance, and do indeed go forward, is it not often with our faces turned to the past, reluctantly moving away from the old and outworn methods of yesterday. Those methods were hardly adequate in the day when research work was in its infancy. They fail entirely today when the work of genealogy is assuming such immense proportions. We, who use modern, up-to-date methods in every other field, surely need not be urged to avail ourselves of the best methods, the most up-to-date equipment, and the most modern devices so far devised in the field of research.

In conclusion, where is all this effort leading us? What is our great and grand ultimate objective? It can only be that we are looking forward into the future to the vision of a time,

When men shall in this labor
Spare neither time nor gold,
To trace our common fathers
Through the generations old.

Then none will be for surnames,
But all will co-operate;
And the rich will help the poor,
And the poor will help the great;

Till kinsmen join with kinsmen
In a world-wide pedigree,
And men shall be as brothers
In one lineal family.

⁴Munro—Governments of Europe, 197-198.

The Genealogical Research Bureau

ITS ORGANIZATION AND HOW TO CO-OPERATE WITH IT

By Andrew K. Smith

It seems to be the fate or rather good fortune of divinely appointed institutions to have obscure beginnings and to pass through a period of travail or tribulation. Such is "the day of their preparation."

In this peculiar generation great emphasis has been placed upon the importance of gathering genealogical records. To simplify the task for our people the Genealogical Society of Utah was established November 13, 1894. Its commencement was truly very humble but it has been firmly established and the nature of its calling is unmistakable.

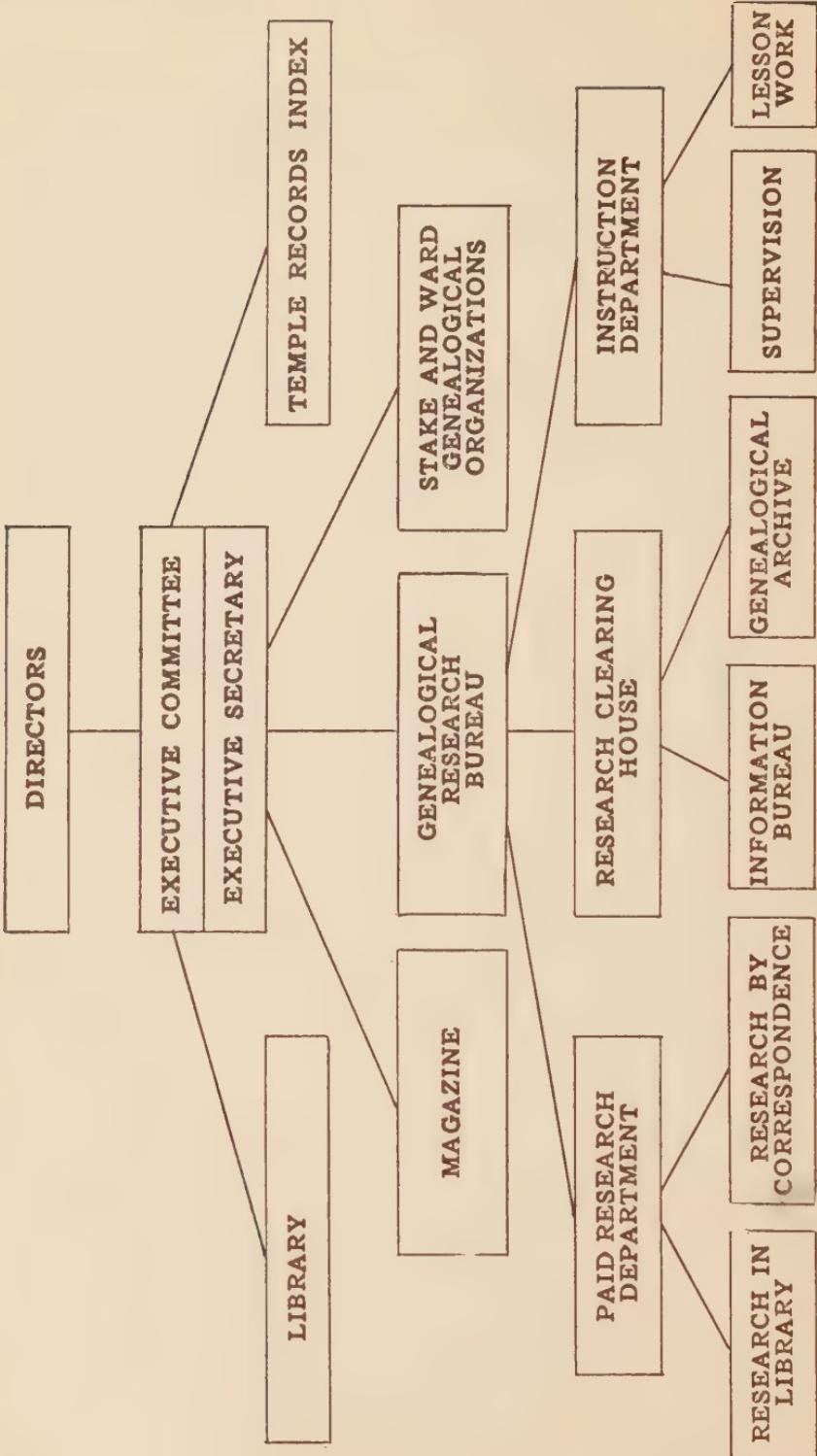
If temple work is to continue, as it most certainly will, and the quality and dignity of that most sacred part of our worship is to be maintained, then intelligent and accurate genealogical records must be compiled. Is it not appropriate that this institution should become the official guardian of this most important activity among our people?

To meet the demands made upon it for service the Society has developed a *service department* known as *The Genealogical Research Bureau*. The task which confronted the department was peculiar, if not perplexing, for it had no precedent, and the inquiries, why, what, where and how, besieged it in veritable torrents. As with all institutions of any importance ways and means had to be developed, simplified and standardized, and an organization effected. This has taken some time and patient attention to details, at times laborious. However, the task has always been fascinating, for the field is so wide and the possibilities so encouraging.

It is now established and is giving to thousands of our people invaluable aid.

The function of the Genealogical Research Bureau is, first of all, to assist the people in obtaining accurate genealogical records, by employing efficient workers to search the books of the Library or to secure the information through correspondence with distant sources.

Secondly, its function is to assist through proper instruction and supervision, those who prefer to obtain and prepare their own records; and thirdly, to provide ways and means whereby records may be procured and compiled, and thereby avoid the innumerable duplications of research activity heretofore encountered.



The Paid Research Department is splendidly equipped with library guides, catalogues and maps and has access to the files of the Research Clearing House and the indexes of the Correspondence Department. It is subdivided according to language and types of service desired. The head of each division is qualified and held responsible for analyzing the orders coming to her division. She or one of her capable assistants makes a general survey of each new order to determine what has been done, what is available in the Library, or what sources may be consulted through correspondence.

Placing an order with the Research Department. The Research Department will undertake any kind of service connected with the searching and compiling of records. Applicants for assistance should be specific as to their desires. A brief, concise letter will be more readily understood than a lengthy involved letter.

If a patron wishes to make clear his relationship with a particular person or group, the clearest and most accurate way to transmit such information is to use a standard record sheet or a pedigree chart, or both (see below: How to transmit genealogical information), rather than to write the information in the body of a letter. Reference may then be made in the letter to such records or charts. This advice if followed will save time and expense. A Patron's Order Blank may be obtained from the Ward Genealogical Committee, which committee should have on hand a supply of order blanks, pedigree charts and one family group record sheets. The order blank will assist in placing an order with the Research Department. A deposit, small or large, depending upon the amount of service desired, should accompany each order. This will enable an experienced worker to study the patron's problem and fill the order if possible.

What We Look For. While searching, constant care is exercised to discover the patron's ancestors and perfect the lineal chain. Through co-operation with the Research Clearing House we often find that the information sought has already been worked out and compiled. Thus unnecessary effort and expense is avoided, and what is even more important, living families, heretofore unknown to each other, find themselves in possession of priceless information and are linked up with common ancestors, all benefiting through the co-operation.

The Information obtained is placed upon a record, after first being arranged, as far as possible, in family groups. The names are then sent to the patron either in a standard temple record book or on One Family Group Record sheets. Or the names will be sent on temple sheets as the patron directs.

Handling Temple Sheets. The department will prepare the temple sheets, have them checked with the Temple Index Bureau and will record the ordinances when the sheets are returned. The

patron may do this for himself if he desires, in which case the names would be sent in record form instead of on temple sheets. The charge of $\frac{1}{2}$ cent per ordinance is made for recording. The cost of preparing sealing sheets depends largely on the nature of the record. (A more detailed explanation of "The Temple Sheet and the Record" may be obtained upon application.)

The Correspondence Department is a division of the Research Department and functions in close co-operation with all the Library files. Though it has been organized but a short time it has materially assisted numbers of our patrons in securing information not obtainable through library research. The Department is equipped with references to many valuable sources of information in Europe and America. For instance, its German department has recently completed a compilation of over 4,500 references to archives, catalogues and agencies in German-speaking countries. References to Scandinavian sources are enumerated in the January 1928 issue of this magazine. It is hoped in the not too distant future to have a more complete catalogue of sources and agencies in Great Britain. The field of correspondence is infinite in scope and possibilities. Upon receipt of an order from the patron, a survey of the files will be made to determine what may be accomplished and the patron will be advised what steps to take for themselves or through the agency of the Correspondence Department.

The Instruction Department is a vital division of our work. It was organized for the purpose of teaching our people to trace their genealogy and compile their own records. It supervises both those doing their own research and the employees, and through published lessons, extends its service to all the stakes and wards of the Church. Under the direction of a most efficient teacher, classes are conducted in the Library. Personal instruction and supervision is given to private individuals. This may be extended by correspondence to those at distances from the Library.

The Research Clearing House consists of an accumulation of valuable information contributed by those who are interested. This information is segregated and arranged in uniform files and books. It is then indexed in such a manner as to assist the greatest number of people and to bring together those, otherwise unknown to each other, who are seeking the same information. The value and necessity of such a department is so obvious that it hardly needs elaboration. In fact, those who have caught the vision of its possibilities have not hesitated to co-operate with it for their own benefit.

It has been a boon to family and surname organizations, as it supplies the equipment which otherwise they must develop and maintain themselves. It has the advantage of being located in a central and permanent place, safe and accessible to all. The

Research Clearing House is divided into two departments: The Information Bureau and the Genealogical Archive.

The Information Bureau and how to transmit information to it. The advantages of the Research Clearing House are available to all. You may determine to what extent you desire to co-operate. The steps and how to proceed are described briefly below. A more detailed discussion of each step is given separately in circulars which are obtainable upon application to the Genealogical Society of Utah.

The Information Bureau consists chiefly of the files or books enumerated below. With each file or record book is described also the particular form adopted to transmit information to it for preservation or clearing. These blanks are as simple and comprehensive as it seems possible to make them. They are obtainable at the Deseret Book Company, Salt Lake City.

1. *A mailing list* containing names and addresses of all those who make known their relationship to any particular surname. The medium for transmitting this information is the *Pedigree Chart*. The chart ordinarily used is printed on and is a part of the *Patron's Order Blank*. The larger 8½ x 14 pedigree chart may also be used.

2. *A Progress Sheet*, or simple journal record, listing books and sources searched and stating the researcher's progress generally. The medium adopted for transmitting this information is the standard *Family-History Journal Sheet*. Samples of a progress sheet may be secured upon application.

3. *A Book of Pedigree Charts.* These charts, when submitted, will be filed together in a book. The names of contributors will be indexed free of charge. Each name on the chart should be indexed and this will be done at the cost of 1½ cents per name.

How to obtain information from the Information Bureau. A preliminary report will be sent to the patron upon request. The Society will estimate the cost of transcribing in detail, information accumulated in the Information Bureau, which may help the patron in his activities on a given line.

Cost of Preliminary Report. Through the generosity of the Church in employing extra help, the Society has undertaken to send each applicant, free of charge, a preliminary report. The numerous requests have exceeded all expectations and the ability of the office force to respond without delay. If the patron desires, a report may be secured quickly by the payment of twenty cents in stamps or cash accompanying the request. This will employ additional help to render this service.

The Genealogical Archive is designed to contain the genealogies of all who desire to co-operate with it. The genealogy is classified as far as possible under surnames and placed perma-

nently in binders. Genealogy of over 13,000 surnames has thus far accumulated in these books. The *Surname Books* are to be found in their order, alphabetically.

Names not classifiable with surnames, as in Scandinavia and in periods antedating the adoption of surnames, are recorded in books carrying the geographic location.

Standard bound records deposited with the Clearing House are also indexed. They are not classed with surname books, as they contain much associate family information. A comprehensive system of reference codes makes it possible to classify and designate any record or department by means of a given symbol. This actually makes indexing on a large scale possible. The subject of codes is discussed more in detail in a separate article.

How to Transmit Genealogy to the Genealogical Archive. The media for transmitting genealogy to the Research Clearing House are:

- (a) One Family Group Record Sheet.
- (b) Individual Identification Record Sheet.

(c) Any standard genealogical and temple record book wherein names and groups have been intelligently arranged and recorded.

The gathering of family groups, using these sheets for convenience, may continue until the genealogy of all known ancestors and descendants has been gathered.

Should one find it less confusing to gather and transmit all names by means of the Individual blank, it may be used. If it is used each individual should be placed on a separate sheet with the full identification obtainable. The One Family Group sheet, however, is preferable where the patron is able to compile the names into family groups.

The three common uses for the Individual blank in transmitting to the Research Clearing House, are:

1. An individual, not identified (no children, parents, husband, or wife.) Use 1 sheet.
2. Husband's name when wife is fully identified, as child, on separate Family Group sheet. Use 1 sheet.
3. Couples (husband and wife) when no children or parents are available. Use 2 sheets.

In the last two items, Family Group sheets may be used instead of Individual sheets if patron prefers.

Depositing (Bound) Temple Record Books is discussed in a separate circular. If you anticipate depositing yours with the Research Clearing House, apply for the circular.

Will copy and return blanks and records or retain them.

Genealogy contained in blanks and temple records may be transcribed into the Research Clearing House and then the blanks and records may be returned to their owners; or the original

blanks, if they are standard, written in ink and unsoiled, also temple records, may be deposited, paged, and indexed, becoming an integral part of the archive records.

Cost of Depositing Information. The charge for depositing information in the Research Clearing House is based upon the time it takes to handle the names and the cost in materials and postage. The average cost per name is estimated in the order below. It may be less or more. Much depends upon the number of names submitted and the condition of the records. Send the estimated amount and refund will be made if cost is reduced.

Sample of Order Accompanying Blank

Genealogical Department,
47 East South Temple,
Salt Lake City, Utah.

IF CHECKED HERE, please return my blanks with information and advice, after copying and indexing my genealogy in the Research Clearing House.

Your estimated cost is 7c per name.

I am sending \$..... for (no. of names)

IF CHECKED HERE, you need not copy and return my blanks, but page, index and file them in the Research Clearing House. They are unsoiled and writing is legible.

Your estimated cost is 4c per name.

I am sending \$..... for (no. of names)

My Name

Address

Preparing family records by means of these standard record sheets becomes very fascinating when a simple method recommended by the society is followed. The equipment constitutes three items. (1) A pinch back binder 8½ x 14, containing a few Pedigree Charts and One Family Group Record sheets. (2) A few Individual Record sheets with a paper clip to hold them together. (3) Some index cards. The One Family Group Record sheets should be arranged alphabetically according to the husband's surname, then his given name. The individual record sheets should also be arranged alphabetically. The index card contains the family identification of each person indexed. Therefore, no page or line reference is necessary. The record sheet can be found in an instant. In addition a simple history on a Family History Journal sheet should be kept of the progress made. This simple device described above becomes a private miniature Research Clearing House in every home where a private family record is being compiled. The blanks utilized are standard and may be used to transmit the information to and from the Research Clearing House.

Those wishing to prepare the index card in order to further

reduce the expense of depositing their records, may receive specific instructions upon application. Close co-operation with the archive and specific instructions regarding the matter of indexing is especially important.

Obtaining Information from the Archive. Upon request, transcripts of family groups or pedigrees will be supplied to interested or related parties. The cost is based upon the time it takes to make the copy.

All records deposited are cleared. There can be no duplications in the Clearing House. The index cards come together automatically upon being checked or filed. The contributors to this archive are notified of the results. It is not infrequent that such a letter as this is sent to a patron:

"John Miflin: While depositing your information we discovered that your father's family is now linked up with seven generations of ancestors. This additional information was deposited by Harold Hardy, Murray, Utah, son of Clement Hardy."

The following is an outline, listing the departments, equipment and functions through which the Research Bureau renders its service. It is hoped that by thus minutely outlining the subject that our readers, and especially the teachers of genealogical classes, may the more easily understand the service each department renders and the relationship between the departments. The accompanying chart also shows the Bureau's place in the organization of the Genealogical Society of Utah.

I. Paid Research Department.

A. Executive and supervisory.

1. Activity and service rendered.

- a. Receiving, analyzing and assigning orders to proper department.
- b. Censoring and proof reading of completed orders and reporting progress to patrons.

B. Research in Library.

1. Departments:

- a. American.
- b. English.
- c. Scandinavian.
- d. German.
- e. Holland.
- f. French

2. Activity and service rendered, according to patron's orders.

a. General Survey.

- (1) To determine what has been done, referring to Research Clearing House files.

- (2) To determine available data and logical pro-

cedure, referring to Library guides, catalogues and family histories.

- (3) To determine assistance obtainable from outside sources, referring to Correspondence Department files.
- b. Gathering all names from a specific locality or family history, arranging same as far as possible in family groups.
- c. Tracing any specified line or lines of ancestors and building pedigree chart in addition to record.
- d. Straightening out records, manuscripts, and miscellaneous material and giving advice regarding same.
- e. Translations of foreign documents or rendering any other special service requested.
- f. All genealogy gathered is arranged as far as possible on family group sheets, paged, cross-referenced, indexed, deposited in, and cleared in, Research Clearing House and names sent to patron by one of the following media, according to patron's desire or order:
 - (1) Temple Record Book.
 - (2) One Family Group Record Sheets.
 - (3) Temple Sheets (see also Archive Department).

3. Equipment:

- a. Library Books and Catalogues.
- b. Research Clearing House files.

C. Correspondence Department.

1. Activity and Service.

- a. Acquiring any desired information obtainable through correspondence.

2. Equipment.

- a. For handling of orders and correspondence.
 - (1) Surname Envelope and Index.
 - (2) Tickler, follow-up system.

- b. Sources.

- (1) Maps showing principal archive centers; also boundary changes and race migration.
 - (a) Races or nations.
 - (b) Civic and religious divisions.
 - (c) Different historical periods.
- (2) Index to maps, archives, libraries, agencies, etc., including terms for service, money exchange, etc.

II. *Instruction Department.*

A. Lesson work.

1. Activity and service.

- a. Library classes.
- b. Lesson outlined and published.

B. Supervision

1. Activity and service.
 - a. Supervising employees (advisory, through heads of departments).
 - b. Supervising individuals doing own work.
 - (1) In Library.
 - (2) By correspondence.
 - c. Stake and Ward lesson supervision (under direction of General Secretary).

III. Research Clearing House.

- A. Information Bureau for Clearing Research Activity.
 1. Activity and Service Rendered.
 - a. Research correspondence reports and pedigree charts are received, indexed and distributed to proper departments for filing or action.
 - b. Mailing lists kept up to date.
 - c. Preparing preliminary or general reports of available information in Clearing House and estimating cost of supplying information (in part or complete) to applicants.
 2. Equipment.
 - a. Surname Envelope, containing:
 - (1) Mailing lists.
 - (2) Reports of organizations.
 - (3) Research correspondence, etc.
 - b. Index (card file).
 - (1) To each surname envelope.
 - (2) To each correspondent, listing also on card the surnames in which he is actively interested.
 - (3) To contributors of pedigree charts, placing on the card also reference to book of charts.
 - c. Research History Record.
 - (1) Progress Sheets, arranged in loose leaf binders, recording specific books searched and progress generally.
 - (2) Locality Research card file, reporting localities searched and persons interested in given localities.
 - d. Pedigree Charts, in loose leaf binders of various sizes and types.
 - (a) Ancestors' charts, including:
 - (a) Membership Rolls.
 - (b) 8½ x 11 standard charts.
 - (c) 8½ x 14 standard charts.
 - (2) Descendants' charts of various sizes and types.
 - (3) Index to charts (card file).
 - (a) Names of contributors who are connected

with pedigrees (this index catalogue is in combination with surname envelope index).

- (b) Names of all on charts (this index catalogue is in combination with records Archive index). Note—all names will be indexed upon order of patron but all charts will be filed free of charge.

B. Genealogical Archive Department for Clearing Records.

1. Activity and Service Rendered.

- a. Receiving and tabulating records for deposit in Clearing House Archive, typing, indexing, filing, censoring, and transcribing.
- b. Clearing genealogical records.
 - (1) Checking duplications.
 - (2) Seeking connections with data already deposited, advising and reporting connections to patron.
- c. Supervising those who are paging and indexing own records for deposit in Clearing House.
- d. Temple sheets.
 - (1) Preparing sheets from records on deposit.
 - (2) Recording ordinances upon return of sheets.

2. Equipment.

- a. Records (i. e., genealogical and temple records).
 - (1) In loose leaf binders (permanently paged).
 - (a) Surname book.
 - (b) Locality book (where surnames are not established).
 - (c) Individual record book.
 - (2) Any standard record compiled for temple work.
- b. Index to each name in record (including reference to book of pedigree charts) cards distributed according to following arrangement.
 - (1) Race (general locality).
 - (2) Alphabetically.
 - (3) Chronologically.
- c. Indexes to:
 - (1) Surname spelling variations.
 - (a) Each variation indexed to principal spelling.
 - (b) Principal spelling card listing variations.
 - (2) Race or national naming customs.
- d. Reference codes to all departments and types of records, including private records.

Note—This department, as also the Research Department, is in close co-operation with the Temple Index Bureau.

The Researcher at Work and Equipment Used

Ovena J. Ockey

The following is a brief description of the various books, codes, and other materials used in the Research Clearing House, that form the basis for clearing in research.

1. *The Surname Book.*

The surname book is a compilation of all family groups of a given surname, written on loose leaves, placed in post binders. The surname is written first, the christian name second, with a dash between. Each name is identified with birth, date, birth-place and death date. Space is provided for marriage date of parents. A reference column is given, where the original sources of information are recorded, giving book and page.

There are columns for recording dates of baptism, endowments, sealings, and relationship.

Cross references are made from the child in his father's family to the page and line where he appears as the head of a family and back to where he is a child.

This is equally applicable to the wife who marries into the family. Reference is made by her name, in her husband's family to the book, page, and line where she is found as a child in her father's family. Opposite her name is written the full name of her husband in brackets. In the margin is written the book, page, and line where her name appears in her husband's family.

2. *Locality Book.*

In Scandinavia and Finland where the surname changes from father to son or daughter, pedigrees are recorded in a book designated, "Locality Book," regardless of the surname carried by the person.

The cross reference from where he is a child in the father's family, to where he is a parent and back from where he is a child, pedigrees the family (blood line) regardless of what page or line in the Locality Book the name is entered.

Change names are recorded in Locality Books—e. g., "Locality Books for Denmark," is the book in which Danish pedigrees as above are recorded.

3. *Index to Individuals and Archives.*

An index card is made for every individual in the Surname Book, surname written first, christian name second, with a dash between. All information which identifies the individual and which the card calls for is written in the spaces provided on the front of the card. All sources of information, name of book, and page, are written in the right hand corner of the index card.

All cross references to the surname book or books, are placed in the left hand corner of the card. In the case of women who marry the initial of their husband's surname is written before the book, page and line reference on the card.

All index cards are filed alphabetically and chronologically in surnames: that is, according to the time the person lived. All those of a given christian name living in 1600, are placed in the file before those of the same christian name living in 1700. Those whose birth date was January, 1600, are placed before those whose birth day was July, 1600.

Two cards bearing the same name and dates, or even partially the same, will automatically come together in the file. It will show a duplication immediately. In this case the additional data is added to the first card: both references placed thereon, and the second card is thrown out. The additional information and cross references are then placed in the surname book.

The Locality Book index cards are filed in the Locality File-Index. Cards made for persons born in Denmark are filed in the Denmark file. The same rule holds good for the other Locality Books.

4. Maps and Other Directional Material.

A. Each Researcher is provided with a set of outline maps, which are used to establish location for research and to designate the home of the family. To note exact location of parishes and surrounding villages in the quest for the family line. Constant use is also made of Gazetteers, Postal Guides, County Histories and Atlases.

B. Survey cards are an important factor of directional material. A survey on a given surname is made as follows: First, in the Research Clearing House to ascertain what has been done by reference to the progress reports, and localities researched by previous research in the locality file, next to temple books, note books and manuscripts filed in the Library.

All General reference books and Index files are surveyed for information on the Surname as a whole and for Pedigrees, Family Histories, Biographies, and lastly Parish Registers and Vital Statistics.

All this information is written on cards giving book and page where it may be found, for whom surveyed, and date.

All source reference on the same pedigree are listed on one card. Thus in one instance we have as many as fifty-five references for one emigrant ancestor.

5. Research Pedigree Charts.

Pedigree charts are made as an aid in eliminating duplication. Where partial pedigrees of the same family are found in many books, the pedigree charts are made: these bring all branches of the family together into one complete family, and place chil-

dren with the parents to whom they belong. This is a working chart, and all references to various sources where these persons are found can be written on it. The correct and complete family is then tabulated in the surname book.

6. *Surname and Individual Code Reference File.*

The following codes are used to designate the sources of information and books in which that data is recorded. The codes are made with numerals from 1 to 10, and all the letters of the alphabet may be used as needed.

1. This is the code used for letters and manuscripts with the number of the surname envelope—e. g., the number of the Warnick surname envelope is C 791D. Manuscript coded from it would be 1C 791D, and the page.

2. This is the code used for the Surname Book Family Group Genealogy, e. g., 2-1-1 is Surname Book 2, page 1, line 1. 2aa—Code used for One Family Group Surname Book. 2aa-1-1 is One Family Group Surname Book 2aa, page 1, line 1. 2ba—Code used for a Temple Record which is indexed and becomes part of the Research Clearing House. In this case the Surname

Smith

of the owner is written above the code, e. g. 2ba-1-1 is Smith Temple Record 2ba, page 1, number 1.

3.A. Code used for Private Temple Records not placed in the Research Clearing House but used as an original source of

Smith

reference with the Surname of owner written above, e. g. 3A 2-25 is Smith Temple Record 3A, page 2, number 25. In case two or more temple records are used of the same owner the second temple record is 3B, 3C, etc.

4. Code used for Living Family History Journal with owner's name attached.

5. Code used for any other written, compiled genealogical

Smith

record—Surname of owner written above, e. g. 5-6 is Smith Record 5, page 6, line, if any, is given.

6. Code used for Individual Record with date of filing.

10. Code used for privately owned printed family histories,

Smith

Surname of owner written above, e. g. 10-40 is Smith family history 10, page 40.

Codes for Locality Books are as follows:

Denmark—A circle with one horizontal line through it.

Norway—A circle with two horizontal lines through it.

Sweden—A circle with three horizontal lines through it.

Finland—A circle with a cross inside it.

These codes are placed on the index cards and Locality Book pages before the cross references, e. g. (Small circle, bar through it) 2-1-17, is Denmark Locality Book 2, page 1, line 17.

Code cards are made by researchers at the time a code is necessary, and adopted for any particular order. The Surname is written in the upper left hand corner, then the code, the name and address of the owner; name of the heir, a description of the record, and the date is written on each code card; these cards are filed in surnames alphabetically arranged, e. g.

ABRAMS (Code) 1C 970E1—1 to 12.

12 pages of Genealogy belonging to Beata Lovisa J. Abrams. Heiress. Of Wora, Finland. Work in charge of Genealogical Society of Utah, as she is dead.

March, 1928.

The Descendants of Gideon Burdick

By Archibald F. Bennett

GIDEON⁶ BURDICK, son of Thomas⁴ Burdick (Thomas³, Samuel², Robert¹) and Abigail Allen, was born at Hopkinton, Rhode Island, November 6, 1762. With his father's family he moved, shortly afterwards, to Dutchess County, New York. He was living at Cattskill on the Hudson River, N. Y., when the Revolutionary War broke out, and he entered the service at the age of 17.

From Cattskill he was sent on board a vessel to Fishkill, where he was landed and marched to West Point. Here he was engaged under the direction of Gen. Benedict Arnold, in removing cannon from Ft. Putnam down to the foot of the hill. At West Point he enlisted for three months in the Second Regiment of the New York Line, and was marched to Dobb's Ferry, where he joined the patriot army. With it he marched to Orangetown New Jersey, where General Washington was. While here information came of the treason of Benedict Arnold. Later Gideon Burdick saw Major Andre executed. From Orangetown they marched to New Winsor, where preparations were made for going into winter quarters.

His enlistment expired about the last of October, and he returned to his home at Cattskill, having received a written discharge.

In April, 1781, he re-enlisted at Cattskill for the term of nine months. His company was stationed at the block house near

Cattskill during his service, and he never joined the main body of his regiment. He was engaged during this period in assisting to build the block house, and in scouting and guard duty. Some of their scouting excursions were to places over the Blue Mountains. Once some Indians killed a Mr. Strope and his wife, and carried off Captain Davis de Bail and his son from near Cattskill. Gideon was with the pursuit party which followed them to Patawvia over the mountains.

At another time two men from his company, Levi and Abitha Odell, deserted. Gideon and one Frederick Deidrick were sent after them to Col. Van De Burgh, near Fishkill. The Colonel made search of his regiment, but the deserters were not to be found.

At the expiration of his term of enlistment, Gideon Burdick was discharged at the Block House, about January 1, 1782.

After the close of the war he resided for a time at Cattskill. Then he removed to Canajoharie, Montgomery Co., N. Y.; thence to Chenango; from there to Batavia, Genesee Co.; thence to Athens Co., Ohio; to Ellery, Chautauqua Co., N. Y.; and on June 22, 1833, when he applied for a pension, he was living in the town of Busti, Chautauqua Co. In November of that year he removed to Kirtland, Ohio, having become a member of the L. D. S. Church. On February 20, 1836, he applied from there for his name to be placed on the pension roll of the State of Ohio. He stated in his application that he had removed to Ohio because his children were residing there, and he wished to live among them. From Kirtland he moved westward with the body of the Church to Nauvoo, Ill. His last days were spent in Quincy, Ill.

27. Gideon Burdick married (1) Catherine Robertson before 1792. She died Nov. 27, 1806, at Irving, N. Y. He married (2) in 1814, Jane (Ripley) Brown, widow of Amuel (Samuel?) Brown, to whom she was married in 1806. She died in 1848. Gideon Burdick died April 5, 1846.

Children by First Marriage

- 34. Abigail, b. Feb., 1793, in N. Y. State; d. Nov., 1872.
- x35. Thomas, b. 17 Nov., 1795, Canajoharie, Montgomery Co., N. Y., md. Anna Higley.
- x36. Rebecca, b. 16 Dec., 1801, Cayuga, Cayuga Co., N. Y.; d. 6 Aug., 1852; md. Hiram Winters.
- 37. Elias, b. 1 May, 1804; d. 3 May, 1876; unmarried, at Pleasant Grove, Utah.
- x38. Alden, b. 12 Sept., 1803; d. at Nauvoo, Ill., 20 Aug., 1845; md. Jerusha Parks.

Children by Second Marriage

- x39. Lucinda, b. 11 Dec., 1815; d. 8 Dec., 1895, at St. Francisville, Mo.; md. 7 Feb., 1832, John Benjamin Baldwin, at Jamestown, N. Y.
- x40. Lois Maria, b. 1818; d. 7 Nov., 1891; md. 9 Aug., 1842, in Ohio, to John Finkle.
- x41. Mary, b. 10 Apr., 1823; d. 1859; md. Davis.

42. Osmer, b. June, 1820; d. Oct., 1827.
43. Jonathan, b. 1826; d. 1828.

35. THOMAS⁶ BURDICK, son of Gideon⁵ Burdick (Thomas⁴, Thomas³, Samuel², Robert¹) and Catherine Robertson, was born at Canajoharie, Montgomery Co., N. Y., 17 Nov., 1795. He became a member of the Church of Jesus Christ of Latter-day Saints in 1833 or 1834. Removing to Kirtland, Ohio, he was a faithful worker on the Temple during its construction. For some time he held the position of clerk or scribe. In 1835 he labored as a missionary in New York State, with Libbeus T. Coon for his companion.

From Kirtland he followed the Church to Nauvoo, Ill., and from there across the plains to Utah. In the days of the gold rush he went to California, settling at San Bernardino. It is said that some of his sons were merchants in Wheatley, Calif. Information of his family and descendants is very incomplete.

He married, 18 March, 1828, Anna⁶ Higley, daughter of Oliver⁴ (Elijah³, Josiah², Capt. John¹) and Lucretia Higley (his second cousin). She was born at Malboro, Vermont, 29 Nov., 1806. She removed with her parents to the State of New York, settling with them at Jamestown. Here she married, and with her husband she was baptized into the Church, and removed with him to Kirtland.

"But difficulties and perplexities beset the new sect on every side, and, determining to move westward to what was then a new country, in 1837 they began their exodus, seven hundred leaving Kirtland in one day. Most of the emigrants went to Missouri, Mr. and Mrs. Burdick being of the colony. Here they settled twelve miles west of Independence, which was then on the very outskirts of Western civilization. But the new creed had not a cheerful welcome, and local enemies arose. Opposition and persecution and outrages were their fate. Finally the Burdicks, together with all the Mormons, were driven out by persecution. They now moved the Church to Nauvoo, Ill. Their day of peace here, too, was brief, mob violence forcing them to leave. Mr. and Mrs. Burdick then went to Council Bluffs, Ia., and from there they removed to Los Angeles, Cal., where, remaining steadfast in their faith, they spent the remainder of their lives." (The Higley's and Their Ancestry, pp. 656, 691, 694.)

Her mother, Lucretia Higley, also joined the Church, and resided in her old age, after the death of her husband, with her son, Clark Higley, at Tooele, Utah, where she died 25 July, 1865, in her eighty-fourth year.

The names of only three children are known.

Children

44. Lucretia, b. 4 April, 1829; liv. 6 Feb., 1846.
45. Horace, b. 7 Nov., 1831; liv. 6 Feb., 1846.
46. Thomas, liv. in fall of 1847.

36. REBECCA⁶ BURDICK (Winters), daughter of Gideon⁵ Burdick (Thomas⁴, Thomas³, Samuel², Robert¹) and Catherine Robertson, was born 16 Dec., 1801, at Cayuga, Cayuga Co., N. Y.; and died 6 Aug., 1852, while making the overland journey to Utah. The story of her life and heroic death was told in the April, 1928, issue of this magazine.

She married, about 1824, Hiram³ Winters, son of Andrew² Winters (Andrew¹ Windrow, who came from Germany) and Hannah Wood. He was born 5 April, 1805, at Westfield, Washington Co., N. Y.

After their marriage they lived successively at Alexandria, Athens Co., Ohio; Jamestown, Chautauqua Co., N. Y.; Kirtland, Geauga (now Lake) Co., Ohio; Nauvoo, Hancock Co., Ill. He emigrated to Utah in the Eighteenth Company in 1852, James C. Snow, Captain. Hiram Winters was Captain of the Second Ten. He made his home at Pleasant Grove, Utah.

He married 2nd Sophia Tucker Weeks. There were no children by this marriage.

His death occurred 21 Oct., 1889.

Children of Hiram and Rebecca Burdick Winters

- x47. Oscar, b. 7 Feb., 1825; d. 22 Jan., 1903; md. Mary Ann Stearns.
- x48. Alonzo, b. 10 Mar., 1830; d. 20 Jan., 1886; md. Hetta Amanda Stone.
- x49. Hiram, b. 28 June, 1832; d. 23 Jan., 1923; md. Elizabeth Williams.
- x50. Rebecca, b. 18 July, 1838; d. 12 Apr., 1924; md. Amasa Tucker, Sr.
- x51. Helen Melissa, b. 3 Dec., 1844; d. 17 Dec., 1927; md. James Marion F. Hickerson.

37. ALDEN⁶ BURDICK, son of Gideon⁵ Burdick (Thomas⁴, Thomas³, Samuel², Robert¹) and Catherine Robertson, was born 12 Sept., 1803. He married, about 1825, Jerusha Parks, daughter of Benjamin and Lucy Parks. Her father was probably the Benjamin¹ Park (Moses⁶, Zebulon⁵, Ezekial⁴, Nathaniel³, Thomas², Robert¹) of Whitesboro, N. Y., who married Lucy Wilkenson (or Lucy Clark). (See Parke Families of Conn., pp. 100, 154.) His wife was a great friend of Emma Smith, and was intimately acquainted with the Prophet in his home life.

When the call for Zion's Camp went forth, Alden Burdick enlisted, but he felt greatly disturbed, for his wife's health was poor. The Prophet came and gave her a blessing, in which he promised she should bear a son. From early in May to July 3, 1834, he served faithfully, and received his discharge on the latter date. On 6 Dec., 1834, the promised son was born, and was named Alden, after his father.

On 28 Feb., 1835, "from the number of those who went up to Zion in the camp" were selected the first quorum of Seventies. Alden Burdick and Hiram Winters were among those chosen. (Hist. of Church, Vol. 2, p. 183, 203.)

Alden Burdick proved staunch in his adherence to the Church throughout all those days of trial, and was devout in his manner



HIRAM WINTERS, JR.
1832-1923



OSCAR WINTERS
1825-1903



JERUSHA PARKS BURDICK
Wife of Alden Burdick

44.

JAMES⁴ CRITCHLOW, (*Archibald*,³ *James*,² *David*¹), son of Archibald Critchlow and Isabella (Graham) Critchlow. He was born 6 March, 1822, Butler Co., Penn. He was living in 1888, and of Pittsburg, Penn. He married (No. 151), Elizabeth Kennedy. She was born 3 Nov., 1830, and died 29 Feb., 1868. She was of Penn.

Children of James Critchlow and Elizabeth (Kennedy) Critchlow

- 152. MARGARET PAMELA CRITCHLOW, b. 5 Nov., 1851, Penn.
- 153. WILLIAM MADISON CRITCHLOW, b. 6 Dec., 1854, Penn.; d. 19 June, 1855.
- 154. EMILY JANE CRITCHLOW, b. 17 June, 1856, Penn.
- 155. JAMES HAMILTON CRITCHLOW, b. 29 Sept., 1859, Penn.
- 156. ELIZABETH NORA CRITCHLOW, b. 15 Jan., 1864, Penn.
- 157. FRANCES GAMBLE CRITCHLOW, b. 6 Nov., 1867, Penn.; d. 2 Feb., 1868.

77.

JOHN SIMPSON⁵ CRITCHLOW, (*Alexander*,⁴ *John*,³ *James*,² *David*¹), son of Alexander Critchlow and Elizabeth (Kennedy) Critchlow. He was born 9 April, 1837, Butler Co., Penn. He died 22 Feb., 1894. He married, 1858, (No. 158), Emily Critchlow. She was the daughter of John Critchlow and Emily (.....) Critchlow. She was born 1838, Butler Co., Penn., and died 1870.

Children of John Simpson Critchlow and Emily (Critchlow) Critchlow

- 160.x HENRY CRITCHLOW, b. 1860, Pittsburgh, Penn.; d. 1896; m. Sidney Cachdollar, 20 Jan., 1877.
- 161.x DORA CRITCHLOW, b. 1861, Pittsburgh, Penn.; d. 1925; m. John H. Roberts, 1881.
- 162.x ELIZABETH CRITCHLOW, b. 5 May, 1865, Pittsburgh, Penn.; m. 1st Albert Critchlow, 1885; m. 2nd William Keefer, 1908.
- 163.x JOHN H. CRITCHLOW, b. 1868, Pittsburgh, Penn.; m. Anna Sampson, 1890.
- 164. WILLIAM CRITCHLOW, b. 1870, Pittsburgh, Penn., never married.

77.

John Simpson Critchlow, married (2nd) Aug., 1871, (No. 159), Sadie C. Mock. She was born 7 Feb., 1845, Mitchells Mills, Ind., Co., Penn. and died 21 Aug., 1900. She was the daughter of Peter Mock and Susannah (Carroll) Mock.

Children of John Simpson Critchlow and Sadie C. (Mock) Critchlow

- 165. ALONZO BENTON CRITCHLOW, b. 27 March, 1872, Pittsburgh, Penn., never married.
- 166. IRENE MAY CRITCHLOW, b. 3 April, 1875, Pittsburgh, Penn.; m. Walter E. Hight, 10 July, 1903.
- 167. RUTHERFORD BIRCHARD CRITCHLOW, b. 15 May, 1877, Pittsburgh, Penn.; m. Nettie Rice, 1904.
- 168. HARRY CARROLL CRITCHLOW, b. 29 Feb., 1880, Hayes, Allegheny Co., Penn.; m. Dora E. Debold, 11 Aug., 1915.

(To be Continued)

Terms for Service in Library

A greater part of the expense of the Library and office of this Society is graciously paid for by the Trustee-in-trust of the Church. It is because of this and the unselfish devotion of our researchers that we are able to serve our patrons for the small fee of fifty cents an hour for members and sixty cents for non-members of this Society who seek our help.

Our research workers are paid by the hour for the time occupied in performing the labors described above. Since their livelihood depends upon the remuneration which they receive, and much of their time is given gratis, it is necessary that we ask the people to be prompt in the payment of all dues for research work performed.

In order to pay these workers and to reduce the expense of bookkeeping, we are under the necessity of asking that an advance payment be made for the service desired. When the amount deposited with us is exhausted, the patron will be notified. Any balance remaining when the work is completed will be promptly remitted.

New Course of Lessons in Genealogy

Provision has been made for Genealogical Classes to be held on Tuesday evenings, during the time allotted to the Mutual Improvement Associations in each of the wards. A course of study is now being prepared which will be ready when the M. I. A. Season opens in the fall of 1928.

We hope that all who are interested in Genealogical Study will avail themselves of the opportunity thus afforded, and actively participate in these Genealogical Classes.

Joseph Fielding Smith.

Note: Because of important articles desired for this number, continued articles from the April issue will be resumed in October.

CAN YOU ANSWER THESE QUESTIONS?

1. What discoveries led to the establishment of the Research Clearing House? p. 100.
2. What evidence is there to prove the close relationship between families of different surnames? pp. 102-103.
3. How can one work so as to co-operate effectively with other researchers? p. 105.
4. What are the advantages of co-operation? p. 102.
5. What is our ultimate objective in genealogical research? p. 112.
6. What are the various kinds of service rendered by the Research Department? pp. 120, 121.
7. How may I place an order with the Research Department? p. 115.
8. What is the Research Clearing House? pp. 116, 122.
9. How may I transmit information to the Research Clearing House? pp. 117, 118.
10. What is a simple method of gathering and arranging Genealogy? p. 119.

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THE
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AND
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THE PEDIGREE CHARTS

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RICHARD B. SUMMERHAYS

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

OCTOBER, 1928

Richard B. Summerhays

Retiring Member of the Board of Directors and
Secretary of the Genealogical Society of Utah

It is with a profound sense of loss that we announce the retirement of our esteemed Secretary, Elder Richard B. Summerhays. His resignation was presented to the Board of Directors in June last, owing to his acceptance of a position in Kansas City, Mo. In accepting his resignation the Board extended to him their good will and blessing and their prayers for his success in his new employment.

Elder Summerhays has acted as Secretary of this Society since September 1st, 1924. During four crowded years he has devoted to this work the best of his mind and heart, and during that time the work of research and record keeping has grown by leaps and bounds. Since January, 1925, he has personally attended genealogical conventions in every Stake, and has left there the impress of his fervid testimony and spiritual personality.

Elder Summerhays has the respect and good will of every employee of this Society, and his graciousness and the spirit of helpfulness he displayed in meeting the public and in his convention work was a real asset to the cause. He had the happy faculty of helping over the rough places, and people who came in with heavy hearts were comforted and encouraged.

His life has been peculiarly rich in experience. He was born 17 October, 1887, at Salt Lake City, Utah, the son of Joseph William Summerhays and Sarah Berrett. He married 7 August, 1907, Eliza Searle Sterling, daughter of James B. Sterling and Annie Searle. They have four sons, Richard, Donald, Lloyd and Keith. Richard, the eldest, is now a missionary in the Northwestern States Mission, and in such service is but reflecting the missionary spirit of his father.

Richard B. Summerhays received a call in October, 1905, to perform a mission in the Southern States. On arriving there he was assigned to labor in the office of The Elder's Journal, Chattanooga, Tenn., under the direction of President Ben E. Rich.

While he labored there, the Elder's Journal was consolidated with The Liahona, which has since been a missionary organ of the Church, published in Independence, Missouri. When Zion's Printing & Publishing Company was organized he became assistant manager of the Company. He continued in that position until 1920.

The following expressions are copied from the Liahona for March 16, 1920:

"During his stay here Elder Summerhays has always taken a leading part in the activities of the Independence Branch. He has been an officer in several of the auxiliary organizations, was branch chorister for many years, and also president of the Young Men's Mutual Improvement Association.

"Elder Summerhays has been with us so long and had so intimate a knowledge of the work in the various departments that he has almost come to be regarded as an indispensable part of the plant.

"He possesses the true missionary spirit. He has a very high ideal of the service that is due by a Latter-day Saint to his fellow-men, and he has tried to live up to it. Difficulties that would dishearten many others he regards as special opportunities for service and development. Many kindly acts of his will linger long as pleasant memories in the minds of those who were privileged to associate with him during the many years he labored so faithfully in the office of the Liahona, The Elder's Journal.

"The good will and blessings of his many friends and associates go with him to the various fields of activity that lie before him in the future years."

These words are repeated today with the added emphasis coming from his far wider circle of friends made by him in his travels throughout the stakes and wards of the Church.

Someone has sought to show which is of greater importance in life—skill or spirit. Elder Summerhays was richly endowed with both. He came to his position in the Genealogical Society as a recognized expert in the science of office management, and under his direction the organization for research has been placed on an efficient basis, not only adequate for present needs, but such as to permit of infinite expansion to keep pace with the destined growth of this work.

To this labor he also brought a missionary spirit which was the accumulated product of fifteen years of active service in the field. Still more, he brought with him a dream—an ideal—a vision of the future proportions of genealogical activity, and of the steps necessary to build wisely and well for its great ultimate objective.

Now his skill and vision are transferred to another field of activity; yet his ideals of service, his whole-hearted loyalty to the Priesthood, his constant desire to do those things requested by our

Board, his efforts to conform his every act to harmonize with Church doctrine, and his burning zeal for the advancement of this work, will not soon be forgotten by those with whom and for whom he labored.

It may be truly said, that the story of the efforts he put forth, and the contribution he made in the line of his duty, form the most fitting eulogy of his work.

May he prosper and grow in his new field. We know that his interest in genealogical work and the salvation of the dead will continue, and we will expect to obtain from him many suggestions and such help as he may render us from time to time.

Vision of the Spirit World

*Given to President Jedediah M. Grant, as related at his funeral, by
President Heber C. Kimball*

(President Jedediah M. Grant was quite sick, and could hardly speak, President Kimball laid his hands on his head and blessed him that his lungs might be made easier.) "In two or three minutes he raised himself up and related the following:

"He said to me, 'Brother Heber, I have been in the spirit world two nights in succession, and of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it.' 'But O' says he, 'the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstructions to my vision; I could see every man and woman in their grade and order. I looked to see if there was any disorder there, but there was none, neither could I see any death, nor any darkness, disorder or confusion.' He said that people he saw were organized in family capacities, and when he looked at them, he saw grade after grade, and all were organized in perfect harmony. He would mention one item after another, and say: 'Why it is just as Brother Brigham says it is; it is just as he has told us many a time.'

"He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not have conversation with any but his wife Caroline.

"She came to him, and he said that she looked beautiful and had their little child that died on the plains, in her arms, and said, 'Mr. Grant, here is little Margaret; you know the wolves ate her up, but it did not hurt her; here she is all right.'

" * * * He asked his wife where Joseph and Hyrum and Father Smith and others were; she replied: "They have gone away ahead, to perform and transact business for us."

Temple Service

BY ELDER GEORGE F. RICHARDS
PRESIDENT OF THE SALT LAKE TEMPLE

In the Salt Lake Temple there are more than three hundred men and women employed including ordinance workers. These are not all working at the same time. The ordinance workers have their turns or shifts of work.

A thirty minutes' meeting of the Temple Workers and those going through the Temple for Endowments for themselves or the dead is held each morning of the days when Endowments are administered which are, Monday, Wednesday, Thursday and Friday of each week.

The seating capacity of the Endowment rooms of the Salt Lake Temple is three hundred, and we have four sessions in the day-time and two sessions at night. It requires from four to five and a half hours for each session but there are at times as many as three sessions moving at the same time.

The 8:30 a. m. meeting is for the second session only and is intended principally for those who are going through the Temple for their own endowments which always precedes marriages and other Temple sealings. Therefore, where possible, those going to the Temple for the first time should attend the second session, and all such are requested to be at the Temple at 8:00 o'clock a. m. The doors are closed at 8:25 a. m. until after the meeting.

Every person over eight years of age must have a Temple recommend signed by the Bishop of his ward and the President of the Stake, or in their absence, by the counselors. The recommend is presented at the door and a card is issued to the person recommended stating when the recommend expires and which admits the individual at any time until date of its expiration. All recommends issued in the first half of the year terminate at the middle of the year, (closing time), and those issued at any time thereafter terminate December 31st.

A contribution box stands near the entrance where voluntary contributions are received to assist in the maintenance of the Temple.

Before entering the Temple proper, the individual goes into the recorder's room and a record is there made of work the individual intends doing that day. He then goes to the checking room and checks his shoes, wraps, and valuables taking a check for same.

All male persons must be ordained to the Melchizedek Priesthood before being endowed, whether for themselves or for the dead. Usually those going for their own Endowments have already been

ordained. The ordaining is done on leaving the recorder's office and before entering the Temple proper.

On entering the Temple, the brother or sister finds every convenience and comfort that it is possible to provide, and kind attendants anxious to wait upon and direct those who are in attendance. For the initiatory ordinances, the men go by themselves and the women by themselves and men wait upon the men; and women wait upon the women. There is no more exposure of the one sex to the other than in our regular places of worship when men and women meet together to worship.

The character of the Endowment ceremonies is such that we have opportunity to make solemn covenant of faithfulness to the precepts of the Gospel we have received, and receive information concerning some of the mysteries of the Creation and the Kingdom of God. The truths taught in the Holy Endowments are also as a measuring rod by which the correct answer is had to many ecclesiastical and theological complications of a problematic character.

Baptism for the dead is performed in the Temples; and in the Salt Lake Temple this ordinance is administered by proxy to about 3,500 people each week. The service is continuous from 7:00 a. m. to 8:00 p. m. Tuesdays, and from 7:00 a. m. to 4:00 p. m. Saturdays. Much of the baptismal work sent to the Salt Lake Temple is forwarded to the Hawaiian Temple where the work is attended to promptly.

All persons who in life attained eight years of age are entitled to baptism, i. e., we are entitled to have the work done for them. The efficacy of the work done for the dead whether it be baptism, confirmation, ordination, endowments, or sealings depends upon their acceptance of it when, in the spirit, they hear the Gospel and understand these principles.

When the birth date of an individual is known and there is no record of his death, if one hundred years have elapsed since the birth, he may be regarded as being dead and baptism and endowments may be had for him. Notwithstanding the above information does not assure us that all such attained eight years in life, and we do not administer baptism for those known to have died before attaining eight years of age, permission is given to do this work for them on this ground; according to the best information obtainable about 20 per cent of all people born, die before reaching eight years of age, that means that 80 per cent of all persons born, live to be eight years of age or older, hence are eligible for baptism. Now take a list of twenty names the birth date only given to each, but their birth took place more than one hundred years ago; we know that they are dead and that sixteen of the twenty persons listed are entitled to these ordinances by age but we do not know which they are. Either we must deny these sixteen persons their privileges by baptizing none of them, or we

will have to be baptized for four persons who died before reaching eight years by being baptized for them all. It has been decided better to administer the ordinances to all such. The baptismal fonts in the Temples are supposed to be underneath the surface of the earth thus symbolizing the grave and the resurrection.

In all the vicarious work males stand for males and females for females, and the ordinances are administered in the authority of the Priesthood and in the name of the Lord. Only those who have been baptized themselves can be baptized for others and only those who have had their own endowments can be endowed for the dead.

No ordinances can be performed vicariously for any living person. A record is kept of all ordinance work done in the Temple. In baptizing there must be a baptizer, a recorder, two confirmers, and two witnesses. The record of work done must be securely kept and for this purpose fire-proof vaults are provided.

Sealings. Where children have been born to parents who have not been sealed as husband and wife, the children have to be sealed to the parents after the parents have been sealed. Living children over eight years of age must be baptized before being sealed to their parents and girls over eighteen years and boys over twenty-one years of age must be endowed before being sealed to parents. Those who have died after they have reached eight years of age must be baptized for, and may be endowed for, before being sealed to parents. Those who attained the age of fourteen years must be endowed before being sealed to parents.

Those who attain to a fullness of glory in the Celestial kingdom are to have an eternal increase or a continuation of the seeds forever. This can only be accomplished through marriage and the kind of marriage the Lord has ordained, the Eternity of the Marriage Covenant, so that marriage for Eternity is a condition necessary to an exaltation. It is displeasing to the Lord when members of His Church being worthy and having opportunity to go to a Temple for marriage go elsewhere for marriage. It is displeasing to Him if we do not live worthy to go to the Temple. There are about thirty thousand members of the Church of marriageable age who have never been married. Of those who have married, more than fifty per cent marry outside the Temple. There is too much unhappiness in married life as evidenced by the number of divorcements which do not tell all the story of sorrow. Many suffer and endure rather than have the reproach of a divorce. There are fewer divorces following Temple marriages. Members of the Church marrying outside the Temple are liable to lose wife and children as many are doing. We have many examples of this character.

Genealogy. With the completion and dedication of the Kirtland Temple many important events transpired in the Temple. On the third day of April, 1836, the Prophet Elijah visited the Prophet

Joseph Smith and Oliver Cowdery and conferred upon them the keys of turning the hearts of the children to their fathers, and from that time men and women, not members of the Church, have become interested to know more about their dead relatives. Many genealogical histories have been written after much research work, and genealogical societies and libraries have been instituted in many countries, so that information concerning our dead is obtainable from these sources, giving the information we require to identify those for whom we do the Temple work.

The Genealogical Society of Utah and the Temple Index Bureau are two splendid institutions as aides to the Saints in looking after the genealogies of their dead.

As the Temple work for the dead cannot be done until we have certain genealogical information concerning them, genealogy is placed on the same plane of importance as Temple work and in both is seen the effect of the restoration of the sealing power of the Priesthood by Elijah the prophet.

The Lord's Guest

By Orson Rega Card

As you enter His House, softly close the door
 Upon a realm of selfish haste.
 Loose the sandal of a warring world
 And open thy heart to peace.
 Bathe thy soul in calm reverence;
 Be cleansed from doubt and envy.
 You are His guest.

He bids you welcome to the sanctuary.
 Of a righteous cause made perfect
 By His acceptance.
 Unfolded to you is the drama of existence,
 The mystery of life, the grandeur of death
 Unto greater life, complete companionship,
 The enthronement of perfect law.

Yours is the refuge of the forgiven; the glimpse,
 The very taste of the redeemed.
 Guard this precious touchstone of eternity
 Within a humble heart; 'tis no commonplace
 Possession, this jewel for which ages of all time
 Have wished and striven.

Go forth again, bearing more firmly,
 More kindly, the torch of truth to
 A groping world, remembering—
 You have been, and yet again
 Will wish to be, His Guest.

Salt Lake City, Utah.

My Experience in Genealogical Work

By JUSTIN H. WIXOM

It was on the 8th day of April, 1919, that Mrs. Mae B. Findlay, then Miss Mae Broomhead, acting as corresponding secretary for Mrs. Mary Wixom Sleight, at Paris, Idaho, wrote me a letter stating that she had learned of my name and address, and that I had some ancient records of the Wixom family, and asked for all information that I could furnish about that family. But who was Mrs. Mary Wixom Sleight? That was the first question that came to my mind. I had never heard of her before. But further reading of the letter gave the answer, saying that she was "a daughter of Solomon Wixom, who was a son of Reuben Hiram Wixom." Then I got my bearings. I knew that Reuben Hiram Wixom was born in the wilderness of central New York in the year 1781. That was the year that Washington fought his last battle, a long time ago.

And this woman who was writing to me was a daughter of my Uncle Solomon, my father's brother! I knew that Uncle Solomon had become a convert to the Mormon faith in Illinois at the age of 22; and had journeyed across the plains from Nauvoo to the Salt Lake valley in the late 40's with his chosen people, sharing with them all hardships and privations; but that was all I knew about him. And here was a letter from his daughter, my cousin Mary! Well, I got busy. A brisk correspondence followed. I devoted evenings to writing letters to Cousin Mary. Then and there began my work in genealogy.

It may be well, at this place, to explain how I happened to be in possession of those old family records that Cousin Mary was inquiring about, for my possession of those records at that time is the key to this story. It all happened in this way:

In the family of my grandfather, Reuben Hiram Wixom, there were nine sons in succession. My father was son No. 9, while Uncle Solomon was son No. 3. My father, the youngest son, remained under the home roof until the death of his father, while all of the others had married, departed and made nests of their own. Then my father took care of his widowed mother until the time of her death. And then it very naturally happened that the family Bible and old record books of Reuben Hiram drifted into my father's possession by force of gravity.

I was a wanderer on the face of the earth, but always kept up a correspondence with my father. And it was in the summer of 1901, when a thousand miles from the old Illinois home, that I was writing a letter to my father on a Sunday morning; and I was bothered at the moment as to what to say that might interest

him. Then the thought popped into my mind to ask him to write a history of the Wixom family, so far as he could do so from his eighty years of memory of events and of the stories told by his father. I finished the letter with an earnest appeal for him to comply with this request, posted the letter and forgot about it. I did not care a snap about the history of the family, but I wanted to jolly up my father in his old age. And he wrote the story. Without several facts related in that story I would never have been able to trace back the ancestry of my grandfather, nor would any one else have been able to do so; for my father was the last of the tribe, and the only one who had the necessary information:

It was but a momentary impulse that prompted me to ask for the history of the family; for I had never felt that desire before, nor afterward until aroused to it by Cousin Mary. How did I happen to have that thought at that time, and how did Cousin Mary ever learn of my name and address, and that I was in possession of old family records? Was it destiny that made those moves? I do not know, do you?

A year later my father, on his death-bed at the old home in Illinois, gave directions for the disposal of some household treasures, and told my sister to send me all of the old family records and books written by his father, and it was so done. Why did my father give that direction? Did he think that I was the one among his six children who would make the most of them? Why did he say that I, an old bachelor without a home, and with no prospect of ever having one, should have those old family records? I do not know. But I do know that when I received those treasures I felt a profound conviction that while they would do me no particular good, yet some day, in some way, some distant relatives would be delighted to see them, and then I would take delight in showing my family records to those relatives, and in that way, perhaps, contribute to their pleasure and to mine.

I decided to enlarge this collection of family history. When I started out on this work I soon realized that it was a big undertaking; and that my success would depend on a lavish expenditure of postage stamps, stationery and labor. I had a letterhead printed with appropriate heading, and on the back was printed an explanation of the work I was trying to do and its purpose. I had envelopes printed with return address thereon, and other envelopes with printed address to myself, properly stamped, to inclose in every letter I sent out to be used for return answer. I have always paid the freight both ways.

In the vicinity of our old ancestral home in Illinois there are a number of descendants of my grandfather, Reuben Hiram Wixom. For more than a quarter of a century those people have held annual family reunions. At their meeting, in 1919, I requested them to appoint a Family Historian, which they did. Those people and the descendants of Uncle Solomon in Utah

and Idaho and a few others have contributed money for the expense of this work, amounting to about \$400. Later, by the act of the Fates, I became physically and financially bankrupt; and I took up residence in a Soldiers' Home, conducted by the U. S. Government, as a veteran of the war with Spain. Since that time I have been allowed a pension which has been gradually increased until it has reached the limit; and I have been using my own funds in carrying on the expense of this work. I have squandered something like \$800 of my own money on this funny task, and the cost still goes on, and so does the pension.

Some of my expenditures have been more in the spirit of gambling than investment. For instance, I have hired experts to make extensive searches of public records at distant places, such as the Bureau of Census at Washington City; and the state records at Albany, New York; at Columbus, Ohio; and the records of the State Land Office at Austin, Texas. In those gambling excursions I have squandered only my own money, not the money contributed by others.

I had gambler's luck in such plunging. Sometimes I won and sometimes I lost; and like all kinds of gambling the game was always fascinating. I enjoyed it all. I am pleased with the general results, for by this means of wild plunging I have secured some valuable information that could not have been obtained in any other way. The law of averages will bring that.

To obtain detailed information of each family I used the printed blank forms issued by the Genealogical Society of Utah entitled "Family Record," to be filled out and returned with the desired information. I have purchased, at various times, 3,400 of these printed blanks, and now have about 200 in stock. All this printed matter was necessary in order to make progress and save time; for I soon realized that I must hasten the work or I would eventually find myself encroaching on eternity.

Tracing the descendants of my grandfather was more laborious than difficult, for the records I had told me where to find most of them. I frequently wrote questions on the backs of the Family Record sheets, to be answered thereon and returned. Much information was obtained in that way.

In tracing the ancestry of my grandfather the task was more difficult. All the knowledge I had of him was that he was born and raised in the wilderness of central New York, and that his father's Christian name was Barnabas. I therefore proceeded to make a search over the district of central New York. I learned that all early records of births, deaths and marriages in New York were kept by the Township Clerks. Applying to the County Clerk of each of five or six counties I secured the names and addresses of all township clerks in those counties and wrote to them. I received many answers with no definite information. Finally one answer read: "No township records preserved of that

early day; but I have shown your letter to a Wixom family here which has old family records, but none showing the name of Reuben Hiram Wixom." That was my first big thrill. I had found a Wixom family with old records. I soon got in communication with the lady who had gathered those records at an expense, as she afterward informed me, of twelve years of labor and a small fortune in money. I secured from her copies of all her records, which proved to be a mint of information on ancestry. Her papers were copies of the official records in the towns of Massachusetts, where each family record was kept for more than a hundred years.

Here was the account of our ancestor, Robert Wixom, who came from England in 1630 and settled in Massachusetts; and the further account of his descendants for several generations. Here my grandfather's line of descent from the common ancestor was clearly shown. Now I felt that I was making progress.

When appointed Family Historian my instructions were to "trace the ancestry and list the descendants of my grandfather, Reuben Hiram Wixom and his wife, Clarissa Walker." That work was practically finished five years ago. To be sure I was highly elated to be able to trace the ancestry of my grandfather, but had little hope of being able to trace the ancestry of my grandmother. Her maiden name was Walker, and that was all the clue I had at the start. By rare fortune I later learned that her mother's maiden name was Abigail Atwater. Then I found a book on the Atwater Genealogy, and later had a personal interview with the author of that book. From him I secured the marriage record of the parents of my grandmother, that he had obtained too late for publication in his book. He presented me with a copy of the Atwater Genealogy, and pointed out the record of ancestors of my grandmother, traced through the probate courts of England back to Thomas Atwater, who died in Kent County, England, in the year 1484. That was just eight years before old man Columbus crossed the Atlantic to discover Salt Lake City. Well, Well! The English language is too tame to describe the thrill I experienced on receiving that information, and I cannot write Greek.

I had finished tracing the ancestry of both grandparents back to early times, and I had the lists of all of their descendants. My work was now complete according to the original plan, and it was my plain duty to pass the manuscripts up to the printer. But at that time a temptation presented itself that was difficult to resist and was finally yielded to.

I had partial lists of other branches of the Wixom family that I had stumbled onto in the general search for family information, and I conceived the plan of enlarging the scope of the future book by including therein the names of all persons concerning whom information could be obtained, whose ancestry could be traced back to Robert Wixom, the common ancestor. This change of plan called for several years of extra labor on my part; but it

would make the book more complete, and of value to many more people. All this was my own plan and contrary to the original instructions received from my people. I disobeyed orders, just what a soldier should never do. And I am now paying the penalty for that offense. I am "serving time," working on the later plan. And the distant cousins are responding fairly well to the calls for family information.

There are two irregular methods of writing our surname, and the sound of the name is changed in both; but both of these irregular methods have become regular by long and continued use.

A century and a half ago a Wixom family was living in the eastern part of the State of New York, who, erroneously, wrote the name **Wixson**. Later the other members of the family discovered the mistake and the spelling of the name was corrected. In the meantime, however, one of the sons, Solomon, moved to the wilderness in the western part of the state, and never again met any of his people, and never corrected the name. He was always **Wixson**. I had the pleasure of presenting conclusive proofs of their ancestry to many members of that family, and they have all accepted the proofs. That Solomon Wixson was a brother of my great grandfather, Barnabas Wixom. Many of the Wixsons emigrated in an early day to Sanilac County, Michigan; and one old timer writes me that there were so many of them there that a man could not kick a dog without insulting some member of that family.

The other case of change of name was that of Barnabas Wixom, a brother of my grandfather. He moved from Ohio to Texas in 1827, and received a grant of land, as a new settler. It seems that he could not write his name, and a Mexican land agent wrote his name for him on the application for the land, and wrote it **Wickson**. It is presumed that his descendants referred to the old man's patent to the land in order to learn how to spell the name, for that spelling has been faithfully followed by all of his descendants.

Those Texas Wicksons performed their part in the war against Mexico for Texas independence in 1835, and later served with distinction in the Confederate army. Here is an account that may be of interest. In the war for Texas independence two of the sons of old Barnabas and a neighbor were captured and taken to Mexico, prisoners of war. Cyrus Wickson, one of the party, seemed to be too prominent to be given any liberty, and was locked up in jail; but the other two were placed under guard and forced to do manual labor, but they managed to escape and returned home. And they worried about the fate of poor Cyrus, whom they could not assist.

Some time later Cyrus came riding home on the finest horse they had ever seen, with rich saddle and trappings, and two good pistols in his holsters. "How did you manage to escape?" was the first question asked. His answer was: "I made love to the jailor's daughter, and she helped me escape and furnished me with transportation."

In the search for scattered relatives I have written to every place where I had the slightest clue of a member of the family being. I have written to the public libraries of big cities for names and addresses of persons of any of the three forms of the name to be found in the city directories, and always received prompt and complete answers. And I have been rewarded for these efforts.

My system is to arrange the names by generations and give to each name an individual number. This necessitates an index card system, with a special card properly numbered for each person, with name thereon, followed by the name of parents then the name of grandparent, on each card. Under this arrangement I can find, within a minute, the proper place to insert every report I receive. With a system of loose leaf books a leaf can be easily removed and replaced by another, or a number of leaves may be inserted at any place as occasion may require. Without this card system I would be lost all of the time; for the reports are coming to me in scattered order.

As biographical matter is received it is recorded on separate sheets, with proper numbers, to be inserted in the proper places when the work of re-writing is done; for there must be a final re-writing of everything. I now have more than 7,000 names, which will approach the 10,000 mark when the work is completed, a year or two hence.

Our people are not eminent. We are common people; but the investigations thus far fail to show that any member of the big family has ever been in a penitentiary, in an asylum, or in Congress.

June 1st, 1928.

Sawtelle, California.

"But how are they to become saviours upon Mount Zion? By building their temples * * * and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead * * * and herein is the chain that binds the hearts of the children to the fathers, and the fathers to the children, which fulfills the mission of Elijah."—Joseph Smith, from *discourse on the sealing power of the Priesthood*, 21 Jan., 1844, *Church Hist.*, vol. 6:184.

Genealogy of William Critchlow

(Continued from July Magazine, Page 143)

95.

NELSON P.⁵ CRITCHLOW, (*William,⁴ James,³ James,² David¹*), son of William Critchlow and Lucinda (Isenbaugh) Critchlow. He was born April, 1842-3, Rybolds, Butler Co., Penn., and he died about 1906. He married in 1864, (No. 169), Mary E. Cowans. She was a widow, and was born 1841, Petersville, Penn., died 1892. She was the daughter of George Cowans and (McGinnis Cowans.)

Children of Nelson P. Critchlow and Mary E. (Cowans) Critchlow

- 170.x EDWARD STEPHEN CRITCHLOW, b. 28 Oct., 1864, Brownsdale, Butler Co., Penn.; m. Nanny E. Slater, 9 June, 1891.
171. INA MAY CRITCHLOW, b. 21 March, 1868, Butler Co., Penn.; m. John Alexander, June, 1889.
172. MARY JANE CRITCHLOW, b. 1870, Butler Co., Penn.; d. Oct., 1878.

96.

SAMUEL⁵ CRITCHLOW, (*William,⁴ James,³ James,² David¹*), son of William Critchlow and Lucinda (Isenbaugh) Critchlow. He was born May, 1846, Rybolds, Butler Co., Penn. He married, 1869, (No. 173), Mary York. She died before 1886.

Children of Samuel Critchlow and Mary (York) Critchlow

175. MATTIE CRITCHLOW.

96.

Samuel Critchlow, married (2nd) 1886, (No. 174), Minnie Wise.

97.

HENRY DURIUS⁵ CRITCHLOW, (*William,⁴ James,³ James,² David¹*), son of William Critchlow and Lucinda (Isenbaugh) Critchlow. He was born 1847, Rybolds, Butler Co., Penn. He married (No. 176), Fannie Forker of Mercer, Penn.; she died in Ohio, 1913.

Children of Henry Durius Critchlow and Fannie (Forker) Critchlow

177. LINA CRITCHLOW, b., 18...., Mercer, Penn.; m. Walter J. Green.
- 178.x CARRIE CRITCHLOW, b. 27 Nov., 1876, Mercer, Penn.; m. Edward M. Noyes.

99.

SARAH C.⁵ CRITCHLOW, (*William,⁴ James,³ James,² David¹*), daughter of William Critchlow and Lucinda (Isenbaugh) Critch-

low. She was born about 1851, Rybolds, Butler Co., Penn. She is dead. She married (No. 179), Henry Weckbecker of Penn.

Child of Henry Weckbecker and Sarah C. (Critchlow) Weckbecker

180. LOTTIE WECKBECKER, b.....

100.

WILLIAM JOHN⁵ CRITCHLOW, (*William⁴, James³, James², David¹*), son of William Critchlow and Lucinda (Isenbaugh) Critchlow. He was born about 1853, Rybolds, Butler Co., Penn. He married (No. 181),

Child of William John Critchlow

182. EDITH CRITCHLOW, b.....; m. Ralph House.

106.

DAVID DICKEY⁵ CRITCHLOW, (*William⁴, James³, James², David¹*), son of William Critchlow and Lucinda (Isenbaugh) Critchlow. He was born 22 May, 1865, Butler Co., Penn. He married 15 Aug., 1899, (No. 183), Katherine Parker. She was born 9 March, 1875, in Parkersburg, West Virginia. She is the daughter of Milton Parker and Emma (Barrett) Parker.

Children of David Dickey Critchlow and Katherine (Parker) Critchlow

184. EARL PARKER CRITCHLOW, b. 2 July, 1900, Waynesburg, Green Co., Penn.; m. Faye Pore, 22 Dec., 1920.
 185. FORN BARRETT CRITCHLOW, b. 10 Jan., 1903, Waynesburg, Green Co., Penn.
 186. ROBERT DAVID CRITCHLOW, b. 12 May, 1908, Battlesville, Washington Co., Okla.

110.

JOHN CARNER⁵ CRITCHLOW, (*John⁴, James³, James², David¹*), son of John Likens Critchlow and Christiana (Carner) Critchlow. He was born 18 March, 1846, Butler Co., Penn. He married (No. 187), Nancy Jane Cumberland. She was born 21 Jan., 1851, Butler Co., Penn.

Children of John Carner Critchlow and Nancy Jane (Cumberland) Critchlow

188. IDA MAY CRITCHLOW, b. 3 Sept., 1875; m. John Barlow of Bountiful, Utah.
 189.x CLARA MAUD CRITCHLOW, b. 25 Jan., 1878, Butler Co., Penn.; m. Walter Nephi Draper.
 190. THOMAS DEWIGHT CRITCHLOW, b. 7 Dec., 1880, Butler Co., Penn.; m. Erla Leona Hughes.
 191.x JUDSON DORSEY CRITCHLOW, b. 1 Jan., 1882, Butler Co., Penn.; m. Inez Oman.
 192. LILLIE PEARL CRITCHLOW, b. 15 Nov., 1885, Butler Co., Penn.
 193.x DAISY ARMANDA CRITCHLOW, b. 15 Jan., 1888, Butler Co., Penn.; m. Walter Floyd Shorts.

194. LEROY CRITCHLOW, b. 18 March, 1891, Butler Co., Penn.; m. Lucy Hughes about 1915.
195. FLOYD LESTER CRITCHLOW, b. 3 April, 1894, Butler Co., Penn.; m. 10 June, 1925, Grace Phillips of Penn.
196. ZORA MARIE CRITCHLOW, b. 20 April, 1899, Butler Co., Penn.

134.

ALBERT ROSS⁵ CRITCHLOW, (*Jesse,¹ James Jr.,² James,³ David⁴*), son of Jesse Critchlow and Betsy Elizabeth (Hamel) Critchlow. He was born about 1857, Butler Co., Penn. He died in a railroad accident in 1889. He married 1885, (No. 162), Elizabeth Critchlow. She was born 5 May, 1865, Pittsburgh, Penn., and died 23 July, 1925. She was the daughter of John Simpson Critchlow and Emily (Critchlow) Critchlow.

Children of Albert Ross Critchlow and Elizabeth (Critchlow) Critchlow

198.x SYLVESTER ASH CRITCHLOW.

199. EARL ROSS CRITCHLOW.

146.

MARY ELIZABETH⁵ CRITCHLOW, (*Daniel,¹ Archibald,² James,³ David⁴*), daughter of Daniel Graham Critchlow and Emily Jane ((Critchlow) Critchlow. She was born 28 Jan., 1842, McKeesport, Allegheny Co., Penn. She married at Summerfield, St. Clair Co., Ill., 11 Nov., 1858, (No. 200), Charles Lewis Dew. He was born 10 April, 1832, at Summerfield, Ill. He was the son of the Rev. John Dew and Lucy (Randall) Dew.

Children of Charles Lewis Dew and Mary Elizabeth (Critchlow) Dew

201. FRANK GRAHAM DEW, b. 28 Oct., 1859, Kansas City, Mo.
202. ESTELLA MAY DEW, b. 22 Jan., 1863, Mo.
203. CHARLES WALTER DEW, b. 25 Nov., 1873, Mo.
204. LEM ALLERGER DEW, b. 20 Nov., 1879, Mo.

147.

ISABELLA GRAHAM⁵ CRITCHLOW, (*Daniel,¹ Archibald,² James,³ David⁴*), daughter of Daniel Graham Critchlow and Emily Jane (Critchlow) Critchlow. She was born 20 Aug., 1843, Penn., and died 19 Feb., 1908. She married (No. 205), Thornton Benson Peeples, of Kansas City, Mo.

Children of Thornton Benson Peeples and Isabella Graham (Critchlow) Peeples

206. HARRY B. PEEPLES, dead.
207. MARY E. PEEPLES; m. Dr. William Gabbert of Westfork, Ark.

149.

CORDELIA CORMANDA⁵ CRITCHLOW, (*Daniel,¹ Archibald,² James,³ David⁴*), daughter of Daniel Graham Critchlow and

Emily Jane (Critchlow) Critchlow. She was born 6 June, 1847, Penn., and died 26 May, 1883. She married (No. 208), John M. Allen.

Children of John M. Allen and Cordelia Cormanda (Critchlow) Allen

209. GUY LEM ALLEN; m. of San Diego, Calif.

210. ROY D. ALLEN, of Memphis, Tenn.

150.

EMILY JANE⁶ CRITCHLOW, (*Daniel,⁴ Archibald,³ James,² David¹*), daughter of Daniel Graham Critchlow and Emily Jane (Critchlow) Critchlow. She was born 31 Aug., 1848 at Penn. She married (No. 211), William E. Whiting. Deceased.

Child of William E. Whiting and Emily Jane (Critchlow) Whiting

213. MAUD C. WHITIN⁷, deceased.

150.

Emily Jane Critchlow, married (2nd) (No. 212), William A. Young.

160.

HENRY⁶ CRITCHLOW, (*John,⁵ Alexander,⁴ John,³ James,² David¹*), son of John Simpson Critchlow and Emily (Critchlow) Critchlow. He was born 1860, Pittsburgh, Penn., and died 1896. He married 20 Jan., 1887, (No. 214), Sidney Cachdollar.

Children of Henry Critchlow and Sidney (Cachdollar) Critchlow

215.x CORDELLA CRITCHLOW, b.; m. Lingee.

216.x ETHEL CRITCHLOW, b.; m. Kernohan.

217.x ROSALIE CRITCHLOW, b.; d.; m. Davis.

218. ALMA CRITCHLOW, b.; d.

161.

DORA⁶ CRITCHLOW, (*John,⁵ Alexander,⁴ John,³ James,² David¹*), daughter of John Simpson Critchlow and Emily (Critchlow) Critchlow. She was born 1861, Pittsburgh, Penn., and died 16 Aug., 1925, at Homestead, Penn. She married 15 Feb., 1882, (No. 219), John H. Roberts.

Children of John H. Roberts and Dora (Critchlow) Roberts

220.x MARK A. ROBERTS, b.; m. Mary Boyle.

221. CLARENCE ROBERTS, b.; m. Gladys Fechter, no issue.

222. CHARLES ROBERTS, b.; d.

223.x MARGARET ROBERTS, b.; m. John Munroe Wright.

224. MINNIE ROBERTS, b.

225. MARY ROBERTS, b.

226.x EDNA ROBERTS, b.; m. Charles Anderson.

162.

ELIZABETH⁶ CRITCHLOW, (*John*,⁵ *Alexander*,⁴ *John*,³ *James*,² *David*¹), daughter of John Simpson Critchlow and Emily (Critchlow) Critchlow. She was born 5 May, 1865, Pittsburgh, Penn., and died 23 July, 1925. She married (2nd) 1908, (No. 197), William Keefer.

163.

JOHN H.⁶ CRITCHLOW, (*John*,⁵ *Alexander*,⁴ *John*,³ *James*,² *David*¹), son of John Simpson Critchlow and Emily (Critchlow) Critchlow. He was born 1868, Pittsburgh, Penn. He married 1890, (No. 227), Anna Sampson.

Children of John H. Critchlow and Anna (Sampson) Critchlow

228. JOHN CRITCHLOW, b....., Penn.

229.x PEARL CRITCHLOW, b....., Penn.; m. William H. Douglass.

170.

EDWARD STEPHEN⁶ CRITCHLOW, (*Nelson*,⁵ *William*,⁴ *James*,³ *James*,² *David*¹), son of Nelson P. Critchlow and Mary E. (Cowans) Critchlow. He was born 28 Oct., 1864, Brownsdale, Butler Co., Penn. He married, 9 June, 1891, (No. 230), Nannie E. Slater. She was born 24 Aug., 1868, Forward Township, Penn. She was the daughter of Levi Slater and Ellen (Smith) Slater.

Children of Edward Stephen Critchlow and Nannie E. (Slater) Critchlow

- 231. EDNA M. CRITCHLOW, b. 13 April, 1892, Wick Station, Butler, Co., Penn.; d. 28 March, 1909.
- 232. JOSEPHINE CRITCHLOW, b. 6 March, 1894, Butler, Butler Co., Penn.; m. H. Carl Oesterling, Jan., 1917.
- 233. C. ARTHUR CRITCHLOW, b. 23 March, 1896, Butler, Butler Co., Penn.; m. Estella Birckbichler, 9 June, 1920.
- 234. E. LUCILLE CRITCHLOW, b. 10 Jan., 1899, Butler Co., Penn.
- 235. HAROLD S. CRITCHLOW, b. 12 Nov., 1907, Butler, Butler Co., Penn.

178.

CARRIE⁶ CRITCHLOW, (*Henry*,⁵ *William*,⁴ *James*,³ *James*,² *David*¹), daughter of Henry Durius Critchlow and Fannie (Forker) Critchlow. She was born 27 Nov., 1876, Mercer, Penn. She married (No. 236), Edward M. Noyes.

Children of Edward M. Noyes and Carrie (Critchlow) Noyes

- 237. MARJORIE NOYES, b. 23 Sept., 1899, Ashtabula, Ohio; m. William H. Sweet, 17 Sept., 1924.
- 238. BEATRICE NOYES, b. 16. Feb., 1902, Colorado.
- 239. ROBERT NOYES, b. 10 Sept., 1903, Colorado.

189.

CLARA MAUD⁶ CRITCHLOW, (*John*,⁵ *John*,⁴ *James*,³ *James*,²

David'), daughter of John Carner Critchlow and Nancy Jane (Cumberland) Critchlow. She was born, 25 Jan., 1878, Butler Co., Penn. She married 27 Sept., 1900, (No. 240), Walter Nephi Draper. He was born 20 Nov., 1875, St. John, Tooele Co., Utah. He was the son of Nephi Draper and Charlotte Elizabeth (Johnson) Draper.

Children of Walter Nephi Draper and Clara Maud (Critchlow) Draper

241. KENNETH FLOYD DRAPFR, b. 16 July, 1901, St. John, Tooele Co., Utah; d. 22 Jan., 1902.
242. ASA LEROY DRAPER, b. 19 March, 1903, Ribold, Butler Co., Penn.
243. IRENE MAE DRAPER, b. 23 July, 1904, Ribold, Butler Co., Penn.
244. CLAIR DRAPER, b. 16 Oct., 1906, Wellington, Carbon Co., Utah; d. 10 April, 1909.
245. WALTER HOWARD DRAPER, b. 21 Sept., 1909, Wellington, Carbon Co., Utah.
246. GLADYS PEARL DRACER, b. 30 Oct., 1911, Wellington, Carbon Co., Utah.
247. FLOY DRAPER, b. 1 April, 1915, Wellington, Carbon Co., Utah; d. 28 May, 1915.
248. STELLA DRAPER, b. 8 Jan., 1917, Wellington, Carbon Co., Utah.
249. ELDRA JEAN DRAPER, b. 1 March, 1921, Wellington, Carbon Co., Utah

191.

JUDSON DORSEY⁶ CRITCHLOW, (*John,⁵ John,⁴ James,³ James,² David'*), son of John Carner Critchlow and Nancy Jane (Cumberland) Critchlow. He was born 1 Jan., 1882, Butler Co., Penn. He married 19 March, 1912, (No. 250), Inez Oman. She was born 29 Feb., 1892, Mt. Pleasant, San Pete Co., Utah. She was the daughter of Andrew Oman and Celestia (Draper) Oman.

Children of Judson Dorsey Critchlow and Inez (Oman) Critchlow.

251. MELVA MAE CRITCHLOW, b. 9 March, 1913, Price, Carbon Co., Utah.
252. ALICE PEARL CRITCHLOW, b. 8 June, 1915, Price, Carbon Co., Utah.
253. JOHN CARNER CRITCHLOW, b. 17 March, 1918, Price, Carbon Co., Utah.
254. KENNETH Q. CRITCHLOW, b. 31 Aug., 1920, Price, Carbon Co., Utah; d. 14 Jan., 1921.
255. LOLA JANE CRITCHLOW, b. 27 Dec., 1921, Price, Carbon Co., Utah; d. 19 Jan., 1922.
256. LULU CELESTIA CRITCHLOW, b. 27 Dec., 1921, Price, Carbon Co., Utah; d. 27 Dec., 1921.
257. ZELLA FAY CRITCHLOW, b. 23 April, 1923, Price, Carbon Co., Utah.
258. JAY LEE CRITCHLOW, b. 17 Aug., 1925, Price, Carbon Co., Utah.

193.

Daisy Armanda⁶ Critchlow, (*John,⁵ John,⁴ James,³ James,² David'*), daughter of John Carner Critchlow and Nancy Jane (Cumberland) Critchlow. She was born 15 Jan., 1888, Ribold, Butler Co., Penn. She married 10 Sept., 1910, (No. 259), Walter Floyd Shorts. He was born 26 July, 1888, Brownsdale, Butler Co., Penn. He was the son of Grafton Shorts and Margaret A. (Shannon) Shorts.

Children of Walter Floyd Shorts and Daisy Armanda (Critchlow) Shorts.

260. ETHEL MARGARET PEARL SHORTS, b. 26 Jan., 1908, Elwood, Beaver Co., Penn.
261. ROSALIE MAE SHORTS, b. 4 March, 1910, Price, Carbon Co., Utah.
262. WALTER FLOYD SHORTS, JR., b. 13 Dec., 1914, Wellington, Carbon Co., Utah.
263. MARK SHORTS, b. 28 Jan., 1918, Wellington, Carbon Co., Utah.
264. MURRAY SHORTS, b. 19 June, 1924, Wellington, Carbon Co., Utah.

198.

SYLVESTER ASH⁶ CRITCHLOW, (*Albert⁵, Jesse⁴, James Jr.³, James², David¹*), son of Albert Ross Critchlow and Elizabeth (Critchlow) Critchlow. He was born in Penn. He married (No. 265),

Children of Sylvester Ash Critchlow.

266. LOUISE CRITCHLOW, b. 12 April, 1910.
267. GEORGE CRITCHLOW, b. 8 June, 1912.
268. JAMES RICHARD CRITCHLOW, b. 19 June, 1925.

215.

CORDELLA⁷ CRITCHLOW, (*Henry⁶, John⁵, Alexander⁴, John³, James², David¹*), daughter of Henry Critchlow and Sidney (Cach-dollar) Critchlow. She married (No. 269), Lingee.

Children of Lingee and Cordella (Critchlow) Lingee

270. DOROTHY LINGEE, b. Jan., 1914.
271. KENEDY LINGEE, b. April, 1908.

216.

ETHEL¹ CRITCHLOW, (*Henry⁶, John⁵, Alexander⁴, John³, James², David¹*), daughter of Henry Critchlow and Sidney (Cach-dollar) Critchlow. She married (No. 272), Kernohan.

Children of Kernohan and Ethel (Critchlow) Kernohan.

273. ALICE KERNOHAN, b. Jan., 1912.
274. ROBERT KERNOHAN, b. July, 1913.
275. EDNA MAY KERNOHAN, b. Oct., 1918.

217

ROSALIE⁷ CRITCHLOW, (*Henry⁶, John⁵, Alexander⁴, John³, James², David¹*), daughter of Henry Critchlow and Sidney (Cach-dollar) Critchlow. She married (No. 276), Davis.

Children of Davis and Rosalie (Critchlow) Davis.

277. ETHEL DAVIS, b. March, 1919.
278. VIRGINIA DAVIS, b. Aug., 1921.

220.

MARK A.⁷ ROBERTS, (*Dora*,⁶ *John*,⁵ *Alexander*,⁴ *John*,³ *James*,² *David*¹), son of John H. Roberts and Dora (Critchlow) Roberts. He married (No. 279), Mary Boyle.

Children of Mark A. Roberts and Mary (Boyle) Roberts

- 280. CHARLES ROBERTS, b. 9 Nov., 1913.
- 281. MENILLA ROBERTS, b. Aug., 1914.
- 282. JOHN ROBERTS, b. Aug., 1915.
- 283. FLORENCE ROBERTS, b. 7 March, 1918.

223.

MARGARET⁷ ROBERTS, (*Dora*,⁶ *John*,⁵ *Alexander*,⁴ *John*,³ *James*,² *David*¹) daughter of John H. Roberts and Dora (Critchlow) Roberts. She married (No. 284), John Munroe Wright.

Children of John Munroe Wright and Margaret (Roberts) Wright.

- 285. PAUL WRIGHT, b. 7 June, 1910.
- 286. EDGAR WRIGHT, b. 26 July, 1911.
- 287. FRANCIS WRIGHT, b. Dec., 1912.
- 288. JOHN WRIGHT, b. 19 May, 1914.
- 289. DOROTHY WRIGHT, b. 20 April, 1917.
- 290. MARGARET WRIGHT, b. 1 July, 1918.
- 291. JOHN WILLIAM WRIGHT, b. Aug., 1920.

226.

EDNA⁷ ROBERTS, (*Dora*,⁶ *John*,⁵ *Alexander*,⁴ *John*,³ *James*,² *David*¹), daughter of John H. Roberts and Dora (Critchlow) Roberts. She married (No. 292), Charles Anderson.

Children of Charles Anderson and Edna (Roberts) Anderson.

- 293. CHARLES ANDERSON, JR., b. Sept., 1914.
- 294. ROBERT LILLE ANDERSON, b. Nov., 1916.
- 295. CLARENCE ANDERSON, b. Dec., 1917.
- 296. BERNARD ANDERSON, b. March, 1918.
- 297. WILLIAM ANDERSON, b. Aug., 1923.
- 298. JOHN ANDERSON, b. Jan., 1925.

229.

PEARL⁷ CRITCHLOW, (*John*,⁶ *John*,⁵ *Alexander*,⁴ *John*,³ *James*,² *David*¹), daughter of John H. Critchlow and Anna (Sampson) Critchlow. She married (No. 299), William H. Douglass.

Children of William H. Douglass and Pearl (Critchlow) Douglass.

- 300. LORENA DOUGLASS, b.
- 301. WILLIAM H. DOUGLASS, JR., b.
- 302. JOHN CRITCHLOW DOUGLASS, b.

THE END.

The Descendants of Gideon Burdick

(Continued from Page 132)

By Archibald F. Bennett

47.

OSCAR⁷ WINTERS, eldest son of Hiram³ Winters (*Andrew³ Winter, Andrew¹ Windrow*) and Rebecca⁶ Burdick (*Gideon⁵ Thomas⁴ Thomas³ Samuel² Robert¹*), was born at Alexandria, Athens Co., Ohio, Feb. 7, 1825. He was married, 16 Aug., 1852, by Apostle Lorenzo Snow, to MARY ANN⁷ STEARNS, daughter of Charles⁶ Stearns (*John⁵ Josiah⁴ John³ Samuel² Isaac¹*) and Mary Ann Frost. They resided for many years at Pleasant Grove, Utah. His death occurred 22 Jan., 1903. His widow died 4 April, 1912.

Children:

- x 82. DELIA INA, b. 16 March, 1854, Pleasant Grove, Utah; md. 22 June, 1887, John Edge Booth.
- x 83. HULDA AUGUSTA, b. 7 July, 1856, Pleasant Grove, Utah; md. 26 May, 1884, Apostle Heber J. Grant.
- x 84. SUSAN MARION, b. 25 June, 1859, Payson, Utah Co., Utah; md. 11 Sept., 1885, Heber Bennion.
- x 85. MARY ANN, b. 3 Jan., 1862, Mount Pleasant, Sanpete County, Utah, md. 25 Nov., 1880, William Hamblin Freeman, Jr.
- x 86. OSCAR LYCORTAS, b. 9 Sept., 1864, Pleasant Grove, Utah Co., Utah; md. 10 Sept., 1890, Florence Ella Smith.
- 87. NATHAN STEARNS, b. 10 Feb., 1867, Pleasant Grove, Utah Co., Utah; d. Oct., 1867.
- x 88. ARTHUR RAY, b. 16 May, 1871, Pleasant Grove, Utah Co., Utah; md. 1st, 13 April, 1892, Elizabeth Wadley; md. 2nd., 31 Aug., 1924, Norma Irene Sundberg.
- x 89. HELEN MAY, b. 24 Sept., 1873, Pleasant Grove, Utah Co., Utah; md. 30 June, 1897, Apostle Abraham Owen Woodruff.

48.

ALONZO⁷ WINTERS, second son of Hiram Winters and Rebecca⁶ Burdick (*Gideon⁵ Thomas⁴ Thomas³ Samuel² Robert¹*), was born 10 March, 1830, at Jamestown, Chautauqua Co., N. Y. He married, 16 May, 1852, at Council Bluffs, Iowa, HETTA AMANDA STONE, b. 16 Dec., 1834, at Brooklyn, N. Y., and died June, 1899. He died 20 Jan., 1886. He served as Bishop of Hoytsville for a number of years.

Children:

- x 90. ALONZO STONE, b. 23 July, 1853, Provo, Utah Co., Utah; md. 28 Jan., 1890, Elizabeth Ann Wilkinson.
- 91. CELESTIA, b. 7 Dec., 1855, Pleasant Grove, Utah Co., Utah; d. 23 Oct., 1856.



OSCAR WINTERS AND GRANDDAUGHTER MARY GRANT (JUDD)

- x 92. CIVILIAN, b. 10 Jan., 1858, Pleasant Grove, Utah Co., Utah; md. 25 Dec., 1889, Mary Elizabeth Edgel.
- 93. JULIA REBECCA, b. 10 Nov., 1859, Pleasant Grove, Utah Co., Utah; d. abt. 1860.
- 94. HELEN MELISSA, b. 12 April, 1863, Hoytsville, Summit Co., Utah; d. abt. 1864.
- x 95. ABBIE LUCINDA, b. 6 Sept., 1865, Hoytsville, Summit Co., Utah; md. 1 May, 1888, Milo Andrew Brown.
- x 96. HETTA AMANDA, b. 11 June, 1868, Hoytsville, Summit Co., Utah; md. 16 Nov., 1887, John J. Freeman.
- x 97. HIRAM, b. 31 March, 1870, Hoytsville, Summit Co., Utah; md. 29 Nov., 1892, Mary Street.
- x 98. SARAH, b. 24 March, 1872, Hoytsville, Summit Co., Utah; md. George R. Symes.
- x 99. NEVADA, b. 6 March, 1875, Hoytsville, Summit Co., Utah; md. 10 Oct., 1899, George Axel Peterson.
- x100. CLARENCE, b. 10 Aug., 1877, Hoytsville, Summit Co., Utah; md. 24 March, 1915, Della Mills.

49.

HIRAM¹ WINTERS, son of Hiram Winters and Rebecca⁶ Burdick (*Gideon⁵ Thomas⁴ Thomas³ Samuel² Robert¹*), was born 28 June, 1832, Jamestown, Chautauqua Co., New York; and married ELIZABETH WILLIAMS. She was born 2 May, 1837, at Glamorgan, Wales; and died 21 Dec., 1907. He died 23 January, 1923. He practiced medicine in Mt. Pleasant, Utah.

Children:

- x101. CELIA REBECCA, b. 7 July, 1854, Pleasant Grove, Utah Co., Utah; md. 9 June, 1879, Joseph Nephi Seeley.
- x102. HYRUM ADELBERT, b. 29 Sept., 1857, Pleasant Grove, Utah Co., Utah; md. 11 Oct., 1876, Harriet Melissa Allen.
- 103. SARAH ELIZABETH, b. 22 March, 1860, Pleasant Grove, Utah Co., Utah; d. 6 Feb., 1869.
- x104. MORGAN ARTHUR, b. 30 Nov., 1863, Mt. Pleasant, Sanpete Co., Utah; md. 6 Aug., 1889, Lydia Ellen Tibbs.
- x105. CYRUS ANDREW, b. 26 Sept., 1866, Mt. Pleasant, Sanpete Co., Utah; md. 5 July, 1906, Ida Lureena Boyce.
- x106. (DR.) WILLIAM P., b. 24 April, 1869, Tooele, Tooele Co., Utah; md. 7 Oct., 1895, Jennie Cummings.
- x107. CLARENCE ALONZO, b. 30 March, 1871, Mt. Pleasant, Sanpete Co., Utah; md. 1 Dec., 1903, Mary Bertrude Seeley.
- x108. OSCAR LAWRENCE, b. 3 Feb., 1874, Mt. Pleasant, Sanpete Co., Utah; md. 14 Nov., 1901; Olivia Nelson.

50.

REBECCA¹ WINTERS, daughter of Hiram Winters and Rebecca⁶ Burdick (*Gideon⁵ Thomas⁴ Thomas³ Samuel² Robert¹*), was born at Kirtland, Lake Co., Ohio, 18 July, 1838; md. 18 June, 1855, AMASA TUCKER, SR., (Bishop of Fairview for 25 years) who was b. 22 Oct., 1833, Woodstock, Conn.; and d. Aug., 1906. She d. 12 Apr., 1924.

Children:

- x109. REBECCA CORDELIA, b. 11 March, 1856, Pleasant Grove, Utah; md. 23 Feb., 1874, Edmund Lysander Terry.

- x110. ELIS MARIA, b. 6 Sept., 1858, Pleasant Grove, Utah; md. 9 Oct., 1876, Lycurgus Arnold Wilson.
- x111. HELEN SOPHIA, b. 6 Jan., 1861, Mt. Pleasant, Sanpete Co., Utah; md. 14 July, 1878, John William Orton.
- x112. AMASA, b. 1 March, 1863, Mt. Pleasant, Sanpete Co., Utah; md. 8 Nov., 1883, Lois Almeda Terry.
- x113. SARAH ABIGAIL, b. 23 July, 1866, Mt. Pleasant, Utah; md. 23 May, 1884, Parley Parker Vance.
- 114. GEORGE OSCAR, b. 25 Dec., 1871, Fairview, Sanpete Co., Utah; d. 6 April, 1873.
They have 30 grandchildren, 80 great-grandchildren, and 2 great-great-grandchildren.

51.

HELEN MELISSA¹ WINTERS, daughter of Hirain Winters and Rebecca² Burdick (*Gideon³, Thomas⁴, Thomas⁵, Samuel⁶, Robert⁷*), was born 3 Dec., 1844, at Kirtland, Lake County, Ohio. She married 28 Sept., 1867, JAMES MARION HICKERSON; who was b. 7 March, 1831, in Madison Co., Ky.; and died 10 April, 1876. She died 17 Dec., 1927, having been a widow for over 50 years.

Children:

- x115. HELEN REBECCA, b. 2 Sept., 1868, Pleasant Grove, Utah; md. John Henry Carson, 30 Oct., 1892.
- x116. ELIZABETH CORA, b. 10 Nov., 1871; Pleasant Grove, Utah; md. 10 August, 1890, Haswell Vincent Shurtleff.
- x117. MARY MELISSA, b. 22 Jan., 1872, Pleasant Grove, Utah; md. 13 April, 1892, Henry W. Wadley.
- x118. NETTIE JUNE, b. 17 June, 1873, American Fork Canyon, Utah; md. 9 Sept., 1896, Mont Frank Carson.
- 119. JAMES, b. 13 August, 1876, Fairview, Sanpete Co., Utah; d. 13 Sept., 1876.
- 120. EDITH RUTH, b. 22 Dec., 1878; d. 22 Sept., 1879.

55.

LUTELLUS¹ BURDICK, son of Alden² Burdick (*Gideon³, Thomas⁴, Thomas⁵, Samuel⁶, Robert⁷*) and Jerusha Parks, was born 16 Dec., 1830, Jamestown, Chautauqua Co., N. Y. He married 8 Jan., 1854, SARAH MECHAM, daughter of Moses Mecham and Elvira Derby. She was born 11 Aug., 1829, Harrisburg, Dauphin Co., Pa.; and died 26 Jan., 1899, at Spring City, Utah. Lutellus Burdick died 11 Sept., 1914, at Spring City, Utah.

Children:

- 121. ALDEN, b. 13 Oct., 1854, Provo, Utah Co., Utah; d. 14 Apr., 1861.
- x122. JULIET, b. 23 Nov., 1855, Farmington, Davis Co., Utah; md. John Thomas Owen.
- x123. SARAH ELVIRA, b. 25 June, 1857, Provo, Utah Co., Utah; md. John L. Allred.
- 124. ANNA JANE, b. 21 Sept., 1858, Provo, Utah Co., Utah; md. Victor Vickers; d. 30 March, 1922.
- 125. LUTELLUS, b. 11 Nov., 1859, Provo, Utah Co., Utah; md. Esther Subreskie.
- 126. MOSES LEONADIS, b. 26 Jan., 1861, Pleasant Grove, Utah Co., Utah; md. Melissa Hitchcock.

- 127. JERUSHA ADELIA, b. 5 April, 1862, Provo, Utah Co., Utah; md. 1st, William Conover, 2nd, Zekial Billington.
- 128. EMMA MARIA, b. 16 June, 1863, Provo, Utah Co., Utah; md. Joseph Plumlee.
- 129. POLLY VIOLA, b. 16 July, 1865, Wallsburg, Summit Co., Utah; md. Jesse H. Conover.
- x130. FLAVIUS CLINTON, b. 11 March, 1868, Provo, Utah Co., Utah; md. Henrietta Mitchell.
- x131. FRANCIS EUGENE, b. 9 Jan., 1870, Springville, Utah Co., Utah; md. Amelia Ferron Cook.
- 132. THOMAS, b. 20 Jan., 1872, Spring City, Sanpete Co., Utah; md. Visalia Gardner.

56.

EVELINE⁷ BURDICK, daughter of Alden⁶ Burdick (*Gideon⁵ Thomas⁴, Thomas³, Samuel², Robert¹*) and Jerusha Parks, was born 18 Sept., 1832, Jamestown, Chautauqua Co., N. Y. She married GEORGE WASHINGTON JOHNSON, born 19 Feb., 1823, at Pomfret, N. Y.

Children:

- x133. JOSEPH HORACE, b. 13 June, 1850, Kanesville, Iowa; md. Julia Hills Eager.
- 134. MARGARET ELLEN, b. 14 July, 1852, Springville, Utah Co., Utah; d. 20 Dec., 1852.
- 135. MARY EVELINE, b. 20 March, 1854, Cedar City, Iron Co., Utah.
- 136. CHARLOTTE, b. 17 Feb., 1856, Cedar City, Iron Co., Utah.
- x137. GEORGE WASHINGTON, b. 11 Mar., 1857, Santaquin, Utah Co., Utah.
- 138. LAURA MARINDA, b. 11 May, 1859, Santaquin, Utah Co., Utah.
- 139. DAVID ALMON, b. 8 Apr., 1861, Santaquin, Utah Co., Utah.
- 140. JERUSHA ANNETTA, b. 23 Jan., 1863, Santaquin, Utah Co., Utah.
- 141. HERBERT ERNEST, b. 20 Sept., 1865, Santaquin, Utah Co., Utah.
- x142. ESTHER MINNIE, b. 9 Oct., 1868, Mona, Juab Co., Utah; md. David Barclay Farnsworth.
- 143. CHARLES EDWIN, b. 16 Oct., 1871, Mona, Juab Co., Utah.

57.

ALDEN⁷ BURDICK, son of Alden⁶ Burdick (*Gideon⁵ Thomas⁴, Thomas³, Samuel², Robert¹*) and Jerusha Parks, was born 6 Dec., 1834, Kirtland, Lake Co., Ohio. He married 1st, at Farmington, Davis Co., Utah, 1 Jan., 1855, ALZINA SHEPHERD, daughter of Isaac Shepard and Sarah Lackore. She died in 1870. He married 2nd, in 1873, ROSETTA ELLERTSON. She is now living.

Children by first marriage:

- x144. ALZINA CENORA, b. 12 Nov., 1855; d. May, 1917; m. W. M. Powers.
- x145. ALDEN CARLOS, b. 19 July, 1857; of Bishop, Calif.; md. Leona Tidwell.
- x146. EDWIN ELONZO, b. 27 Sept., 1850 of Big Pine, Calif.; md. Elizabeth Tidwell.
- x147. PHOEBE JERUSHA, b. 10 May, 1861 of Oakland, Calif., md. Francis M. Tidwell.
- 148. THOMAS, b. 1863; d. Jan., 1867.
- 149. LAURA, b. 1865; d. Jan., 1867.

- x150. MARY ETTIE, b. 26 Jan., 1867; md. Fermon Mulford; d. 31 April, 1903.
- 151. WILLIAM, b. 1870; lived but a short time.

Children by second marriage:

- 152. JOHN VERNON, b. 30 Nov., 1872, Pioche, Lincoln Co., Nevada; m. Elizabeth Hodge.
- 153. OLNEY MARCELLUS, b. 4 Oct., 1874, Mona, Juab Co., Utah; m. Elizabeth Harding.
- 154. NORMAN, b. 30 Sept., 1876, Spring City, Sanpete Co., Utah; d. Nov., 1878.
- 155. EPHRAIM, b. 25 Sept., 1878, Mona, Juab Co., Utah; m. Francis McFadden.
- 156. ROSETTA CHRISTENA, b. 9 Mar., 1881, Watsonville, Utah; m. Olof Holton.
- 157. CHARLOTTE B., b. 26 Apr., 1883, Blake City, Emery Co., Utah; m. Lafayette Smith.
- 158. LUCRETIA, b. 26 Oct., 1885, Delta, Delta Co., Colo.; d. Oct., 1889. Alden Burdick, above, was father of 15 children, and now has 31 grandchildren; 43 great-grandchildren; and 5 great-great-grandchildren.

59.

LAURA LOUISA⁷ BURDICK, daughter of Alden⁶ Burdick (*Gideon⁵, Thomas⁴, Thomas³, Samuel², Robert¹*) and Jerusha Parks, was born 8 Nov., 1838, Quincy, Hancock Co., Ill. She married 1st, LOT SMITH, son of William O. Smith and Rhoda Huff, who was born 15 May, 1829, Oswego, N. Y., and died 21 June, 1892, at Tuba City, Ariz. She married, 2nd, WILLIAM MESSENGER.

Children by first marriage:

- x159. HELEN MAR, b. 26 June, 1861, Farmington, Davis Co., Utah; md. Amasa France.
- x160. LYDIA MAY, b. 13 May, 1864, Farmington, Davis Co., Utah, md. Louis A. Stoddard.
- x161. ABIAH ANN, b. 29 March, 1866, Farmington, Davis Co., Utah, md. Samuel Nelson.
- x162. LAURA LOUISA, b. 21 Dec., 1868, Farmington, Davis Co., Utah, md. Hyrum S. Rice.
- x163. ALDEN BURDICK, b. 2 March, 1871, Farmington, Davis Co., Utah, md. Emily A. Barton.

Children by second marriage:

- .164. WILLIAM HOWARD, b. 2 July, 1879, Tintic, Utah.
- 165. CHARLOTTE WINNIFRED, b. 2 July, 1879, Tintic, Utah; md. William Kabeary.

61.

MARINDA LUELLA⁷ BURDICK, daughter of Alden⁶ Burdick (*Gideon⁵, Thomas⁴, Thomas³, Samuel², Robert¹*) and Jerusha Parks, was born 22 Dec., 1842, in Illinois; died 16 July, 1918, at Enterprise, Utah; married, 1st in Nov., 1862, RICHARD D. SIDES, of Virginia City, Nevada, 2nd, JAMES ROGERS, Oct., 1875, at Salt Lake City, Utah.

Children by first marriage:

166. OLIVE ZENETTA, b. 29 Feb., 1864, Virginia City, Nev.; d. 21 May, 1920, at Mountain Home, Utah.
167. ESTELLA JERUSHA, b. 16 June, 1867, Carson City, Nev.; d. Dec., 1873, at Mona, Utah.
168. RICHARD EDWIN, b. 17 March, 1870, Carson City, Nev.; d. Dec., 1873, at Mona, Utah.
- x169. FLORENCE EDNA, b. 19 Aug., 1873, Carson City, Nev.; md. 18 June, 1902, John Robertson.

Children by second marriage:

170. LILA EVELYN, b. 4 July, 1876, Farmington, Davis Co., Utah; d. 12 Feb., 1882.
171. WILLIAM ALDEN, b. 23 Nov., 1879, Farmington, Davis Co., Utah.
172. LAURA MARINDA, b. 12 May, 1882, Farmington, Davis Co., Utah.

70.

CLARINDA NEVADA⁷ BALDWIN, daughter of John Benjamin Baldwin and Lucinda⁶ Burdick (*Gideon⁵, Thomas⁴, Thomas³, Samuel², Robert¹*), was born 16 Sept., 1851, Alexandria, Mo. She married, 7 March, 1878, JOHN WESLEY KIRBY, born 21 April, 1852, Alexandria, Mo.; died 19 Dec., 1916, at Scholls, Oregon. He was the son of John Wesley Kirby and Mary Nichols.

Children: (All born at Alexandria, Clark Co., Mo.)

173. JOHN WESLEY, b. 24 Dec., 1878, md. 22 July, 1903, Elisabeth Paulk.
174. WILLIAM VERNON, b. 14 Jan., 1880; md. 17 June, 1906, Callie Koeber.
175. MARY LUCINDA, b. 4 Feb., 1882; md. 15 Oct., 1905, Lawrence W. Crowder.
176. RUFUS CLYDE, b. 25 June, 1884; md. 20 Dec., 1908, Emmeline E. Waters.
177. DARWIN OMAR, b. 14 Oct., 1886; md. 30 April, 1917, Martha M. Macy.
178. VIRGINIA BELLE, b. 18 June, 1889; md. 19 June, 1917, George R. Middleton.
179. MARSHALL EDWARD, b. 8 Aug., 1891; d. 18 Aug., 1891.
180. RALPH BALDWIN, b. 6 June, 1893; md. 25 Dec., 1917, May Morris.

52.

COLUMBUS⁷ BURDICK, son of Alden⁶ Burdick (*Gideon⁵, Thomas⁴, Thomas³, Samuel², Robert¹*) and Jerusha Parks, was born 22 August, 1826. He married 1st, RHODA HOLLINGSHEAD; 2nd, ELIZABETH ELLSWORTH. After coming to Utah he built a home in Farmington, later he removed to California. His family record has not been obtained. He is known to have had three sons.

Children:

181. VERNON.
182. LELAND.
183. ERNEST.

(To be Continued)

The Three Witnesses

(Reprint from Historical Record)

(Continued from April Magazine, page 73)

DAVID WHITMER

"Elder O. Pratt to David Whitmer. Do you remember what time you saw the plates?

"D. Whitmer. It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him, there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i. e., the ball which Lehi had) and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God.

"Elder O. Pratt. Did you see the angel at this time?

"D. Whitmer. Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written. Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his

(Oliver's) secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph. Soon after this, Joseph sent for me (D. Whitmer) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned wooden spring seat and Joseph behind us—when traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'Good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around enquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

"Joseph F. Smith. Did you notice his appearance?

"D. Whitmer. I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Vancleave there, but heavier; his face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my

mother was going to milk the cows, when she was met out near the yard by the same old man, (judging by her description of him), who said to her; 'You have been very faithful and diligent in your labors, but you are tired because of the increase of your toil; it is proper, therefore, that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma, and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities.

"Elder O. Pratt. Have you in your possession the original manuscript of the Book of Mormon?

"D. Whitmer. I have; they are in O. Cowdery's handwriting. He placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved.

"J. F. Smith. What will be done with them at your death?

"D. Whitmer. I will leave them to my nephew, David Whitmer, son of my brother Jacob, and my namesake.

"O. Pratt. Would you not part with them to a purchaser?

"D. Whitmer. No, Oliver charged me to keep them, and Joseph said my father's house should keep the records. I consider these things sacred, and would not part with nor barter them for money.

"J. F. Smith. We would not offer you money in the light of bartering for the manuscript, but we would like to see them preserved in some manner where they would be safe from casualties and from the caprices of men, in some institution that will not die as man does.

"D. Whitmer. That is all right. While camping around here in a tent, all my effects exposed to the weather, everything in the trunk where the manuscripts were kept became mouldy, etc., but they were preserved, not even being discolored. (We supposed his camping in a tent, etc., had reference to his circumstances, after the cyclone, in June last. The room in which the manuscripts were kept was the only part of the house which was not demolished, and even the ceiling of that room was but little impaired.)

'Do you think,' said Philander Page, a son of Hiram Page, one of the Eight Witnesses, 'that the Almighty cannot take care of his own?'

"Next day (Sunday, Sept. 8th) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, Esq.,

(son of Jacob), Philander Page, J. R. B. Vancleave, David J. Whitmer (son of David the Witness), George Schweich (grandson of David), Colonel Childs and others, David Whitmire brought out the manuscripts of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdery. It was thought that these few pages were in the handwriting of Emma Smith and John and Christian Whitmer.

"We found that the names of the Eleven Witnesses were, however, subscribed in the handwriting of Oliver Cowdery. When the question was asked Mr. Whitmer if he and the other witnesses did or did not sign the testimonies themselves, Mr. Whitmer replied that each signed his own name. 'Then where are the original signatures?' D. Whitmer, 'I don't know, I suppose Oliver copied them, but this I know is an exact copy.'

"Joseph F. Smith suggested that perhaps there were two copies of the manuscripts, but Mr. Whitmer replied that, according to the best of his knowledge, there never was but the one copy. Herein, of course, he is evidently misinformed.

"Elder O. Pratt again felt closely after the subject of procuring the manuscripts, but we found that nothing would move him on this point. The whole Whitmer family are deeply impressed with the sacredness of this relic. And so thoroughly imbued are they with the idea and faith that it is under the immediate protection of the Almighty, that in their estimation, not only are the manuscripts themselves safe from all possible contingencies, but that they are a source of protection to the place or house in which they may be kept, and, it may be, to those who have possession of them. Another reason why they cling to this relic is that David Whitmer has recognized the 'Church of Christ' with six Elders and two priests, after the pattern of the first organization, the two priests, as we suppose, representing Joseph and Oliver as holding the Aaronic Priesthood from the hand of John the Baptist. David and John Whitmer were two of these six Elders, four others, viz., John C. Whitmer, W. W. Warren, Philander Page and John Short, having been ordained by David and John. And as the recent death of John has diminished the number to five Elders it would be interesting to know if, according to their strict construction, the vacancy can be filled. Their creed is to preach nothing but the Bible and the Book of Mormon."

The following was published in the Richmond (Mo.) Conservator of March 25, 1881:

"Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon.

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of my statements as then made and published.

"He that hath an ear to hear, let him hear;" it was no delusion; what is written is written, and he that readeth let him understand. * * * *

"And if any man doubt, should he not carefully and honestly read and understand the same before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God?"

"In the Spirit of Christ, who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor to the Father, the Son, and the Holy Ghost, which is one God. Amen!

David Whitmer, sen.

Richmond, Mo., March 19, 1881.

"We, the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, sen., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

"Given at Richmond, Mo., this March 20, A. D. 1881; A. W. Doniphan; Geo. W. Dunn, Judge of the Fifth Judicial Circuit; T. D. Woodson, President of Ray Co. Savings Bank; J. T. Child, Editor of Conservation; H. C. Garner, Cashier of Ray Co. Savings Bank; W. A. Holman, County Treasurer; J. S. Hughes, Banker, Richmond; D. P. Whitmer, Attorney-at-law; J. W. Black, Attorney at-law; L. C. Cantwell, Postmaster, Richmond; Geo. I. Wasson, Mayor; James A. Davis, County Collector; C. J. Hughes, Probate Judge and Presiding

Judge of Ray County Court; Geo. W. Trigg, County Clerk; W. W. Mosby, M. D.; Thos. McGinnis, ex-Sheriff, Ray County; J. P. Quesenberry, Merchant; W. R. Holman, Furniture Merchant; Lewis Slaughter, Recorder of Deeds; Geo. W. Buchanan, M. D. and A. K. Reyburn."

The Conservator made the following editorial comments on the 'notice.'

"Elsewhere we publish a letter from David Whitmer, sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the son of Mary to warrant such an attack on him, come from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfilment."

Elder Edward Stevenson in a letter dated Feb. 16, 1886, and addressed to Pres. D. H. Wells, writes:

"After my visit to Independence I took a run down to Lexington Junction, 42 miles from Kansas City, and up the Lexington Railroad five miles to Richmond, Ray County, Mo., and called on David Whitmer, desiring to see once more the only surviving witness of the visitation of the angel who commanded him with others to bear record of the truth of the coming forth of the Book of Mormon and this Gospel dispensation of the nineteenth century. Eight years ago I visited him, and 52 years ago I heard him bear his testimony, as also Oliver Cowdery and Martin Harris, when I was only a boy 14 years of age, and I am a witness that each time their testimony has been by the power of God, that thrills through the whole system like a two-edged sword. David Whitmer is now just past 81 years of age, and only by a hair's breath has escaped from a death bed. He is very feeble, his frame weighing less than one hundred pounds. In this his last testimony

he said to me, 'As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith, and I heard his voice, and did see the angel standing before us, and on a table were the plates, the sword of Laban, and the ball or compass.' Although so weak and feeble, yet he fired up, so that after a time I was necessarily obliged to check him and let him rest, while in turn I talked to him."

For further information in relation to David Whitmer, the reader is referred to Mill. Star, Vol. 45, page 538; Vol. 48, pages 35, 341, 420, 436, etc.

(To be Continued)

Lesson Department

The new lesson book, "Seeking After our Dead," is now off the press. It contains a series of forty lessons on methods of research. The aim of these is to make clear why we are seeking after our dead, the information we look for, the records and sources of information which are available to assist us, and just how we may go about the search. Twenty lessons are devoted to the problem of how we should seek.

Each lesson is arranged in the form of a problem for discussion. To provide material for discussion of each problem copious references are given in the lesson book, because many of our members experience difficulty in readily finding facts relating to these various topics. Since we have not already a compendium of research information to refer to, it became necessary to provide such, in a measure, in the lesson book.

It is designed that every instructor, and where possible every class member, shall read over and be prepared on the "references" given with each lesson before the beginning of the class period. The class discussion can then deal with the introductory statement preparing the way for the problem, with the definition of the problem for discussion, the outline summarizing the evidences bearing upon the solution of the problem, the conclusions in the summary which appear to be justified by the evidence, and the application of these conclusions to the practical methods of research. The value of each lesson will be largely determined by the application made of these conclusions in the discussion of the questions and problems, and, what is still more essential, by the use made of these conclusions in seeking after our dead.

Class for Instructions in Genealogy.

To assist teachers of genealogy it is planned to conduct weekly classes where the presentation of each lesson will be

discussed. All desiring to participate should communicate at once with the Genealogical Society, and signify the day and hour most convenient for them for such classes to be held.

The Effect of Elijah's Mission. .

Question 6, lesson 2, calls for examples of the effect of Elijah's Mission upon the world. Some examples are here given, which vividly portray the spirit actuating genealogists as they perform their remarkable labor.

Copied from "The Henkel Memorial," Second Series, Number Three, 1717-1917, page 277:

"We beg to urge that the publication of such a comprehensive family history is a duty which we owe to our ancestors, ourselves, our posterity, and the Church and State, and it prompts us to preserve from oblivion such records of substantial achievements by members of our family as have materially assisted in the upbuilding of our common country. From records already obtained of the Henkel relationship, it has been shown that as a family its work has been of a positive, aggressive, constructive and conservative character and singularly free from destructive tendencies, of which worthy accomplishments we may be justly proud. As a pious and God-fearing ancestry has entailed such blessings, let the present generations be not unmindful of the source of its success, and so transmit in turn the like blessings to a grateful posterity.

"God of our fathers, known of old,

* * * * *

Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Artemas Ward of New York City (1848-1925) had a life long interest in genealogy. "Even so early as boyhood, Mr. Ward had felt an impelling desire that the family should 'find itself.'" To this end he commissioned Charles Martyn to compile a genealogy of the descendants of William Ward, his first American ancestor. The genealogy had been several times started but had not been carried through.

Mr. Martyn, the compiler, writes:

"During the summer of 1923 I took up the 'William Ward Genealogy.' The work was well under way when, in November, 1924, Mr. Ward was brought down with a severe stroke.

"As he came back to consciousness, alert mentally but pitifully broken in body, his first thought was for this beloved Genealogy, and he asked me how soon it could be printed. His mind had dwelt on it for many years, and he did not wish to die without seeing it. I told him that it could be published

within thirty days by throwing the copy into type as it stood, but that it would not be the kind of book to repay him for his long wait. He said that he would rather not see the book than spoil it, and asked me what date I could set, finishing it satisfactorily to myself. I named March 15, and he said, 'So be it.'

"Then followed four very busy months. I and my assistants worked practically night and day. My own day started around 7:30 in the morning and lasted to midnight, frequently to three and four o'clock in the morning, Saturdays, Sundays and holidays included. There was an enormous amount to be done—a great quantity of new material to be incorporated, thousands of changes to be made, the index to be prepared—but we drove on, determined to make the promised date. And every time I saw Mr. Ward, he asked me if the date still held. And every time I told him 'Yes.'

"Now March 15 fell on Sunday. So I told Mr. Ward that the great day would be Saturday, March 14. I am eternally grateful that I did not take a day of grace and say Monday, March 16.

"Early in the morning of March 14, I received from the binders the first complete copies. I immediately telephoned Mr. Ward's house. His brother, Judge Ward, told me that Mr. Ward was unconscious and dying, but asked me to bring the book anyhow. When I arrived Mr. Ward had a few conscious moments, sufficient to realize that I had brought him the Genealogy and to whisper 'Congratulations.' Then he sank again, and Judge Ward said to me: 'I am glad you were able to bring the book, but this is the end, and he will never see it.' But Mr. Ward did see it. He rallied in the afternoon sufficiently to take the volume in his hands and open it and show it to his nurses and to the doctor, saying contentedly, 'The book is here, I have the book.' Rested and relieved in mind by the consummation of his long-held ambition, he seemed to die happy. The end came an hour or so after." (N. E. H. & G. Reg., vol. 80:341.)

In that valuable genealogy appears this touching foreword, over the signature of Artemas Ward:

"I, Artemas Ward (Number 2722 of this Genealogy) see in this fourteenth day of March, 1925, a day of many various thanksgivings.

"I feel sure that everyone included in its pages will be thankful that it has appeared, and that it delivers into their hands the names and histories of all the known members of our Ward family.

"I thank in memory Andrew H. Ward, who in 1851 issued

the "Ward Family" and gave me the opportunity to publish this later compilation.

"I cheerfully and reverently thank Almighty God that He has spared my life to fulfill in my seventy-seventh year the ambition which started in my tenth year, and I thank Him for having so prospered me that I was able to complete the work, which has been both costly and difficult.

"I thank all who have contributed to the undertaking, the consummation of which has made me extremely happy." (Wm. Ward Gen., p. ix.)

From the Preface to "The Loomis Family in America," by Elias Loomis:

"Since the publication of the first edition of the Loomis Genealogy, I have spent nearly all of my college vacations in collecting additional names and information. * * * The result of all my labors is a catalogue of 8,686 persons bearing the Loomis name and believed to be descended from Joseph Loomis of Windsor, besides the names of 4,682 persons who have intermarried with them. * * *

"Many persons wonder at my devoting so much time and labor to this research, and think that I have some profound plan of making money. Some imagine there is a great fortune to be gained in England,—others think I am going to make a fortune by selling a vast number of copies of a book at an exorbitant price. I cannot think it strange that others should be surprised at my devoting so much time to this subject, for I am surprised myself. Nevertheless, I can see many important objects to be gained by this publication, for the benefit of the public if not of myself."

Weekly Genealogical Classes

(*July Era*, p. 801)

The following letter, which was sent to a stake president, is self-explanatory:

Dear Brother:

We were appointed by President Clawson to answer your letter relative to the proposed genealogical work to be given in connection with the Mutual Improvement Association under the new plan.

This is to advise you that we have concluded that, so far as the course is concerned, it is to be furnished by the Genealogical Society of Utah, and the execution of the work will devolve upon the stake and ward committees of the Genealogical Society; though the time allowed is a portion of the M. I. A., and the work is to be

given as one of the optional courses for the adult group in this association. The Mutual Improvement Association will be entitled to take credit for attendance for those members who are taking the Genealogical work, but the presentation of the lessons will be left entirely in the hands of the local committee of the Genealogical Society. There must be, therefore, close cooperation and harmony existing between the genealogical workers and the Mutual Improvement people, so that the desirable purposes may be accomplished in giving to those who wish to study genealogy in the ward the opportunity to do so during the M. I. A. period.

Trusting this will be satisfactory and that we will have good results come from this new opportunity, we are,

Sincerely your brethren,

JOSEPH FIELDING SMITH,

MELVIN J. BALLARD,

Special Committee.

It has been proposed, in some wards, to limit the study of genealogy to one or two classes a month. This is not in accordance with the plan as defined in the following letter to Bishops:

"You are no doubt familiar with the provision that Genealogical Classes shall be held each Tuesday evening immediately following the Priesthood Quorum meetings. We trust that the genealogical committee is fully organized in each ward and prepared under the Bishop's direction to assume responsibility for the lesson work and the other activities outlined.

"The period referred to has been allotted to us by the First Presidency and Twelve and we are, therefore, indebted to them for that arrangement."

Sincerely your brethren,

GENEALOGICAL SOCIETY OF UTAH.

By Joseph Fielding Smith.

The length of time for these classes is thus announced in the "Suggestions" issued by the M. I. A., p. 10.

"In the meeting held from 8:30 to 9:30 p. m., all members of quorums and of the M. I. A. will participate, each one going to the group to which he or she has been assigned, according to age, groups and preference."

Historical and Genealogical Sketch of the Critchlow Family

COMPILED BY HARRIET CRITCHLOW JENSEN

(Continued from page 68)

William Critchlow, the second son of David, was born July 8, 1809. During his boyhood days he lived with his grandfather, Benjamin Coe, his father having died when he (William) was nineteen years of age. The support of his mother and four sisters and five younger brothers devolved largely upon him, for four years, after which time he married Harriet Hawkins and moved to Salzburg, Penn. Five children were born of this union. Two sons died in infancy.

After moving to Salzburg in 1838, he engaged in construction work. While thus engaged, he accidentally fell a distance of eighteen feet from the top of a canal gate to the bottom of the pit, striking his back on the sill, injuring his spine so badly that the lower part of his body was paralyzed for the rest of his life. For fifty-four years he was unable to move his legs except as he lifted them with his hands. He led a very eventful life, and, notwithstanding his physical handicap, he was undaunted, full of courage and hope, and succeeded, where most people would have given up in despair.

In his early youth his parents left the Presbyterian Church (which had been the faith of their forefathers for many generations) and joined the Baptist Church. In a few years, William followed their example.

While he was confined to his bed as a result of his accident, two Mormon missionaries visited him, and explained the doctrines of their Church to him, leaving him literature to read. After weeks of study and comparison with his former belief and profession, he became convinced of the truthfulness of the doctrines of the Church of Jesus Christ of Latter-day Saints (nicknamed Mormons by its enemies). Prior to his accident, he had been very active in the Baptist Church and, following the example of his cousin, Thomas, occupied the pulpit when no minister was at hand.

When he was sufficiently recovered in May, 1839, he was baptized by immersion into the Church of Jesus Christ of Latter-day Saints and became an honest, earnest advocate of that Church. He presided over the branch of the Church in Leechburg, Pennsylvania until he left Nauvoo. Before leaving Pennsylvania for Nauvoo, Illinois, he traveled in several counties of western Pennsylvania for six months, preaching among his relatives and friends. They received him kindly but wanted none of the doctrines of Mormonism. All during his lifetime he kept up

a lively correspondence with his brothers and sisters and other relatives, and these old letters are a source of much information—friendly arguments pro and con—and afford considerable amusement. Notwithstanding the great differences in their religious belief, there was a strong tie of love and sympathy between them.

In 1844 he sold out his possessions and moved to Nauvoo, Illinois, where the main body of the Church was located, and was met by the Prophet Joseph Smith on his arrival. He purchased a small farm of twenty-five acres, twenty-seven miles south of Nauvoo, and had it cultivated under his supervision, and engaged in teaching school in the settlement near this farm. When it seemed that he was about to prosper, mobocracy became rampant against the Mormons and they were driven from their homes and their possessions were burned or confiscated by the mobs. William Critchlow suffered in common with the rest, and was obliged to make his escape with his family in a destitute condition, they barely escaping with their lives.

He went down into Missouri and he and his wife both engaged in school teaching and thereby succeeded in partially outfitting themselves for their journey across the plains to the Rocky Mountains—the place appointed for the gathering of the Saints.

Before starting on this long journey he moved to Garden Grove in Iowa, which was a stopping place for Mormons enroute to the Rocky Mountains. While at this place he engaged in teaching and was elected first Justice of the Peace at Garden Grove. May 17, 1851, he left with his wife and three children for the long weary trek across the plains. His outfit consisted of 2 yoke of oxen, a mare, and a cow, a covered wagon and absolute necessities required for a four month's journey over a barren, trackless wilderness beset with Indians and wild beasts. Nothing but an absolute faith in God and His protecting care could have induced him and his faithful, loving wife to embark upon this long journey so meagerly outfitted and unprepared to meet the contingencies which might and did arise on their way to the Mecca of their hopes, where they could worship God according to the dictates of their own conscience without disturbance or molestation from misinformed and bigoted mobs.

After an eventful journey they arrived in Salt Lake City September 24, 1851. He moved to Brown's Fort, now Ogden, forty miles north, October 4th the same year, where he lived continuously until his death June 7, 1894.

As has been previously stated, he was unable to move the lower part of his body and therefore was dependent upon someone to help him from one place to another. He was unable to assist in any way during this long journey, except by giving advice and encouragement and in setting an example of faith and good cheer to those who had the camp work in hand. It must have

worn upon this good and capable man not to be able to assist in the much needed work entailed in blazing a trail through an almost trackless wilderness. And to have to sit day after day for months in a wagon, suffering from heat and cold, often thirsty and in need of proper nourishment, and unable to move except as he was moved by his sons.

Some harrowing experiences are described in the journal of his eldest son, Benjamin Chamberlin Critchlow. At this time, "Chambie" as he was then called, was only fifteen years old, and his brother William ten, and his sister Charlotte twelve. They, with their crippled father and their mother just barely managed to keep up with the rest of the company. "One night the cattle, while corralled, stampeded in spite of all the guards could do, and they broke from the enclosure, overturning wagons, scattering equipment and bringing terror to everyone. The next morning but one animal was in sight, and that was our cow, which always kept away from other cattle.

"I shall never forget that night when the guards said the cattle were all gone. Father's nerves were greatly affected and his agitation was so great as to shake the wagon. Being unable to walk or assist in any way, with death apparently imminent during the stampede, with cattle all gone in the midst of a desolate wilderness —this was enough to make anyone so situated have peculiar sensations. After three days of searching over the surrounding country, all but twenty head of cattle were found and we were able to proceed on our journey.

"While crossing the Loop Fork of the Platte River we had considerable difficulty owing to the quicksand bed of the shallow streams. Unless the wagons kept on moving, the team and wagon would settle in the quicksand and become immovable. On one occasion we had an exciting time with stampeding buffaloes. There appeared to be hundreds of thousands of them passing to the north across our route. Our train was divided into sections and halted for some time to let the buffaloes pass through. My ten year old brother William, on the back part of our wagon, used the ox whip to keep the buffaloes from crowding against us.

"One morning four horses belonging to the camp were stolen by Indians.

"One day while journeying along as usual, all in an instant, thirty of the sixty teams stampeded without any apparent reason, and one woman, a Sister Stringsley, was killed by being run over by William Barton's wagon. Three wagons were broken. Our team was the hindmost of the ones stampeding. Our team (consisting of one yoke of oxen—two cows and a mare hitched on the lead) instead of following the other teams ahead, was led by the mare around in a half circle towards the rear of the train without damage to our family and outfit. After this ex-

perience we were constantly on the lookout for possible stampedes."

After arriving in Ogden, William Critchlow took up a farm southeast of Ogden which he continued to own until a short time before his death.

In Ogden he was an active, prominent, faithful public servant. He was a Justice of the Peace for many years, was City Recorder eleven years, and County Recorder twelve years. For these services the remuneration was meagre owing to the financial status of the new country. He received whatever produce could be spared.

He engaged in school teaching for many years, intermittently, and was considered one of the best disciplinarians that the schools ever had. He could be stern when necessity demanded it, and gentle, tender, kind, full of sympathy, and long suffering on all occasions. As an instance of his forgiving nature the following incident is related by his son:

"While Justice of the Peace father had occasion to sentence a man to a short term in jail. Sometime after this he met with one of his frequent accidents, owing to his helpless condition. His horse became frightened and ran away, overturning the buggy and throwing him to the ground. As he was alone at the time, he lay for half an hour without any assistance, suffering greatly from the fall. The first person who came along was the man whom he had justly sent to prison. This man brutally passed him by, laughing loudly as he did so. A few months after this accident, father heard that this man was ill and his family destitute. Father immediately had his buggy loaded with provisions and took them to this stricken home. This is only one of the many occasions when he divided his meagre substance with others, not knowing where more was coming from."

After years of struggle and poverty, through the good management of his devoted wife, and by their frugality and economy, they become comfortably well off. He was full of resourcefulness and engaged in many things which helped materially in those early days. He made furniture, rush bottom and raw hide chairs, "cobbled" shoes, and did almost anything that could be done with arms and hands.

He devised physical exercises which kept him healthy and strong. He always preferred simple, wholesome food. Every morning he took a friction bath with a coarse "hempen" towel, swung his arms and beat his chest, and thus became powerfully developed in the upper part of his body. He became able to swing himself by his arms from his strong raw-hide bottomed chair up into the seat of his buggy, by having his buggy brought up to a platform upon which he "hitched" himself along by lifting his legs with his hands, one at a time, putting them forward and then

pulling his chair along. By this method he was able to go almost anywhere he wished.

He was never confined to his bed with sickness, although he frequently, all through his life, met with accidents which more or less bruised him up and caused him considerable suffering. He was never known to complain of his sufferings, though deprived of the use of his lower limbs for a period of fifty-six years. He always acknowledged the hand of God in the matter, and believed it was for his good. He was never heard to speak evil of anyone, but had a kind word for all.

He possessed a highly spiritual nature. His sole aim in life was to serve God and by his example encourage others to do so. He was temperate in the highest degree. Liquor and tobacco he never touched. His evenings were spent at home reading the word of God, for many years with no light but a tallow candle, which he held in one hand, with the Bible in the other. When he prayed, he talked with God; and one being privileged to be present at the family worship felt the nearness of this man to his Maker.

His domestic life was very happy. His and his beloved wife's union was a true love match which continued while they lived together for forty years. They were never separated even for a day. And while he was away through the day attending to his duties, it was a familiar sight to see his patient, devoted wife waiting at the gate for his return. Her death occurred three years before his. He was patient in this affliction as in all others, still he was anxious to be at rest and to meet his dear wife and other departed loved ones in the world of spirits.

He was a High Priest in the Weber Stake of Zion and was ordained a Patriarch several years previous to his death. He took great joy in leaving a blessing to all of his children and grandchildren. His posterity, at the present time (1926) number two hundred and eight. Eleven of his grandsons and great-grandsons have been upon missions, seven of them foreign missions. Eleven of his posterity were soldiers in the late world war. Six of them were in France and two of them in action at the front, engaged in all of the principal battles from the time of their enlistment until the Armistice. One of them held the commission of Captain and another was a first lieutenant. All returned home safe and sound.

"To one who is not a pessimist or a cynic, traditions as to his father's father's wisdom or his great-grandmother's engaging charms, act as spurs or incentives to noble effort—even though the luster of his house has been dimmed by adversity and its usefulness foreshortened by death."—*Robert Grant*.

RECORD OF THE DEAD (Continued from page 91)

Who were Buried in the Cemetery at Salt Lake City, Utah, During its first years.
 Note: This transcript must have been copied from previous records, the copyist not taking care to arrange his matter
 in chronological order. This, no doubt, will explain why the death dates are not in their proper order.

NAME	To Whom Related	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Griffiths	Came from Woolwich, England — Unknown — Came in with the Hand- cart Company in 1856. do.		Died at Bishop Woolley's	Dec. 1, 1856 Dec. 4, 1856
Jones, Thomas Moon	D of John and Eliz. S of John and Martha	May 6, 1854 Oct. 20, 1832 Feb. 21, 1816 March 2, 1837	Salt Lake City Carmarthen, So. Wales Eccleston, Lanc. Eng.	Dec. 8, 1856 Dec. 9, 1856 Dec. 1, 1856 Nov. 10, 1856
Carmichael, Eliz. Ann. Lloyd, Benjamin Grant, Jedediah M. Ollerton, Alice	D of Alfred and Emerett D of Alfred and Emerett S of Alfred and Emerett S of John T. and Charlotte	Mar. 21, 1849 June 10, 1853 May 30, 1855 Feb. 3, 1852	Salt Lake City Salt Lake City Salt Lake City Salt Lake City	Oct. 16, 1850 June 29, 1854 Dec. 13, 1855 July 1, 1854
Gibson	D of Alfred and Emerett L. Randall, Allison R. Randall, Davis R. Murray, John T. McAuslin, Peter	Feb. 3, 1855 Feb. 3, 1855 Sept. 26, 1815 Dec. 10, 1810 Dec. 25, 1824 Dec. 19, 1840	Salt Lake City Salt Lake City Sussex, England Preston, Lanc., England Preston Wye, Here., England Glasgow, Scotland	Aug. 21, 1856 Dec. 20, 1856 Dec. 11, 1856 Dec. 24, 1856 Dec. 28, 1856 Dec. 29, 1856
Lowe, Emily Rosina Painful, Mary Smith, Eliza Williams, Amelia Wardrobe, Emily Stowell, Edson M. Ash, Elizabeth Lutz	D. of John W. of William Gobble W. of John Sis. to Helena Hammond D. of John and Lucy S. of Warner and Maria D. of John and Sophia	Oct. 5, 1830 Dec., 1855	Moonsfield, Conn. Birmingham, Warwick, England	Jan. 5, 1857 Jan. 5, 1857

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Lewis, Sarah Jane Gern, Daniel Bevins, Andrew J.	D. of John and Elizabeth S. of Philip and Mary S. of Andrew J. and Cath- erine	Jan. 10, 1857 May 18, 1853 Jan. 30, 1857	Salt Lake City Sandusky, Ohio Salt Lake City	Jan. 10, 1857 Jan. 21, 1857 Jan. 31, 1857
Cranmer, Betsey H. Parker, John	W. of William W. of Peter	May 1, 1834 Aug. 1775	Bury, Lanc., England Chaidgley, Lanc., England	Jan. 8, 1857 Jan. 8, 1857
Fullmer, Susannah Fullmer, Peter	S. of Richard and Sarah	Sept. 17, 1783	Shrewsbury, Shrop., England	Nov. 11, 1856
Meredith, Samuel Candland, E. J. B.	D. of David.	Feb. 25, 1784	Salt Lake City	Jan. 6, 1857
Tanner, Thomas	S. of Benjamin	Nov. 16, 1834	Salt Lake City	Feb. 18, 1857
Rolfe, Samuel Jasper Merrill, Albert O.		Aug. 14, 1856	Salt Lake City	Jan. 2, 1857
Wardrobe, Robert		Sept. 6, 1856	Salt Lake City	Mar. 6, 1857
Woolwork, William				
Gourlay, Paul	S. of Paul and Ellison S. of Will T. and Mary	Mar. 23, 1854 Feb. 2, 1854	Old Cam Browe, Lanark, Scot. Bellaby, Monaghan, Ireland	Mar. 23, 1857 Mar. 16, 1857
Andrews, Josh W.	Jane			
Johnson, Henry M.	S. of Cornelius and Nancy	July 12, 1821	Dearboni, Indiana	Mar. 20, 1857
Farr, Percianna	D. of Aaron and Porsis	Sept. 25, 1848	Cottonwood, S. L. C., Utah	Mar. 23, 1857
Maiben, Josh W.	S. of John B. and Elizabeth	Feb. 25, 1857	Salt Lake City	Feb. 27, 1857
Maiben, James Richard	S. of John B. and Elizabeth	Feb. 25, 1857	Salt Lake City	Feb. 27, 1857
Squires, Alice	D. of John and Catherine	Mar. 27, 1857	Salt Lake City	Mar. 27, 1857
Cook, Margaret	W. of Frederick 1819	Manchester, Lanc., England	Apr. 27, 1857
Fielding, Hannah Alice	D. of Joseph and Hannah	May 20, 1848	Salt Lake City	Apr. 8, 1857
Hancock				
Foster, W. H. Nestin	S. of W. H. and Eunice	Mar. 29, 1857	Salt Lake City	Apr. 27, 1857
Bailey, John	Husband of Anne		Elbridge, Norfolk, England	May 7, 1857
Ashworth, Benjamin E.	S. of Benjamin and Eliza	Aug. 2, 1855	Plains, U. S. America	May 25, 1857
Pulipher, Elizabeth	Wid. of John	Mar., 1787	Springfield, Vermont	June 3, 1857

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Lund, Heber John	S. of Wilson and Eliza Braceeland	Dec. 12, 1856	Salt Lake City	Dec. 12, 1856
Randall, Sarah Loveno	D. of Alfred and Emerett Louisa	Apr. 25, 1838	Chardon, Gang, Ohio.	June 15, 1857
Stolworthy, Eliza Snellum, Fanny	D. of Thomas Stolworthy Wallace	July 17, 1856 Sept. 11, 1806	Cache Valley, Utah Alton, Lanc., England	July 25, 1857 July 22, 1857
Kennedy, Haldah Elvina Thompson, James Addison Morris, Eliz. Midgley Hardy, Augustus Samuel	W. of Charles S. of Jos. H. and Rebecca D. of William and Hannah S. of Augustus and Eliz. Ann.	Apr. 14, 1817 June 21, 1852 Aug. 18, 1857 July 25, 1856	Declab, Lorence, N. Y. Salt Lake City Salt Lake City Salt Lake City	Aug. 3, 1857 Aug. 7, 1857 Aug. 18, 1857 Sept. 6, 1857
Winters, Thomas Bird, Edward James Bertlesen, Jacob	S. of James F. S. of Andrew and Eleonora S. of John and Elizabeth S. of Gilbert and Georgina S. of James and Priscilla Wife of John S. of William and Mary S. of Chas. Henry and Sarah	Apr. 15, 1857 May 11, 1857 Oct. 23, 1856 Sept. 20, 1857 Jan. 9, 1824 Oct. 7, 1856 Nov. 18, 1856	Salt Lake City Salt Lake City Salt Lake City Salt Lake City Holcomb, Lanc., England Liverpool, Lanc., England Salt Lake City, Utah Salt Lake City, Utah	Sept. 14, 1857 Sept. 16, 1857 Sept. 20, 1857 Sept. 21, 1857 Oct. 25, 1856 Sept. 24, 1857 Nov. 1, 1857 Nov. 3, 1857
Peterson, Ola Wells, Luna Pamela Cahoon, Thirza Lucinda Harmon, Elmeda Gardner, John B.	D. of Danl. H. and Hannah D. of Andrew and Mary D. of Appleton and Elmeda S. of Archibald and Mary Ann	Sept. 29, 1810 Aug. 24, 1856 Mar. 2, 1856 Aug. 14, 1856 Oct. 2, 1857	Valby, Hurnkheding, Sweden Salt Lake City S. Cottonwood, Utah Salt Lake City Salt Lake City	Oct. 1, 1857 Nov. 4, 1857 Oct. 25, 1857 Sept. 18, 1857 Oct. 15, 1857
Daniel, Jacques	S. of Thomas and Sarah	Mar. 5, 1835	N. Brunswick, Carland. B. America	Oct. 2, 1857

RECORD OF THE DEAD—Continued.

NAME	To Whom Related	Date of Birth	PLACE OF BIRTH	Date of Death
Jackman, Flora Albina	D. of Varmenio and Phoebe Lodemia	June 16, 1857	Carson Valley, at Head of Humboldt	Oct. 20, 1857
Whittaker, Sarah	W. of Isaac	May 19, 1805	Stafford, England	Nov. 9, 1857
Nebeker	of George			
Beatty	Indian of H. S. Beatty			
Smith, William	S. of William J. and Mary	Feb. 20, 1846	Gosberton Fen, Lincoln, England	Nov. 13, 1857
Smith, Sam. Freer	S. of William J. and Mary	Sept. 7, 1847	Gosberton Fen, Lincoln, England	Nov. 14, 1857
Leonard, John Jr.	S. of John and Mary Louisa	July 13, 1856	N. Cottonwood, Davis Co., Utah	Nov. 14, 1857
Brinton, Wm. Henry	S. of David and Harriet W.	Oct. 19, 1855	Big Cottonwood, Utah	Oct. 2, 1857
Gillis, John Moroni	S. of Richard	Nov. 13, 1844	Glasgow, Scotland	Sept. 14, 1857
Cummings, Augusta Jane	D. of James W. and Eliz.	July 20, 1856	Salt Lake City	Nov. 17, 1857
Oughtred, Maria Louisa	D. of George and Eliz.	Nov. 7, 1856	Carson Valley	Dec. 6, 1857
Grant, Abraham	S. of David and Mary H.	Sept. 22, 1857	S. Mill Creek, Utah	Oct. 10, 1857
Ross, Helen	W. of David	Feb. 8, 1819	St. Columbus, Perth, Scotland	Dec. 16, 1857
Golder, G. William	S. of Richard and Mary Ann	Mar. 29, 1856	Davenport, Iowa	Nov. 17, 1857
Psalter, Eliz. Ellen	D. of Job and Amelia	Dec. 19, 1850	Salt Lake City	Oct. 28, 1857
Cowley, Ann	W. of Charles	1815	German, Isle of Man, England	Dec. 20, 1857
Barson, Samuel	S. of Samuel and Ann	Jan. 9, 1858	Salt Lake City	Dec. 28, 1857
Whitmore, Joseph	S. of James M. and Eliz.	Aug. 31, 1856	Waxahachie, Ellis, Texas	Jan. 9, 1858
Little, Eliza H.	D. of Jesse and Emily Hoagland	Dec. 11, 1857	Salt Lake City	Jan. 11, 1858
Little, Emily H.	D. of Jesse and Emily Hoagland	Dec. 11, 1857	Salt Lake City	Dec. 12, 1857
McEwen, Eliz. Hoagg	D. of Henry and Agnes H.	Jan. 6, 1858	Salt Lake City	Dec. 19, 1857
Candland, Saml. C. W.	S. of David and Ann			
Lenzi, Sophia Eliz.	D. of Martin and Hannah	Nov. 14, 1857	Salt Lake City	Jan. 15, 1858
Pope, George Hamilton	S. of George and Jane			Jan. 18, 1858
Brooks, Eliza	W. of Edmund Joseph	Jan. 19, 1828	Salt Lake City	Jan. 19, 1858
Davis, Margt. Jones	W. of Thomas	1810	Nottingham, England	Dec. 18, 1858
			Cardigan, S. Wales	Jan. 28, 1858

RECORD OF DEAD—Continued.

NAME	To Whom Related	DATE OF BIRTH	PLACE OF BIRTH	DATE OF DEATH
Blazzard, Mary Ann Jones, Emily Brown James, Eleanor Robinson, Geo. Angus Spencer, George Louisa Langton, Swidenbenck Sarah	D. of Lydia Davis D. of Mary Eliz. Brown W. of Thomas James S. of Wm. and Mercy D. of Claudius V. and Louisa	Mar. 30, 1857 Oct. 10, 1786 Sept. 10, 1854 Jan. 31, 1856 June 27, 1831 Twin sons of William and Alice	Salt Lake City Salt Lake City Burguile, Hereford, England Salt Lake City Salt Lake City	Jan. 27, 1858 Feb. 17, 1858 Aug. 9, 1857 Feb. 20, 1858 Nov. 19, 1857 Oct. 4, 1857
Clayton, Moses and Aaron Jones, Willard Mellings Winters, Brig Clayton Winters, Heber John Tracey, Sarah Malin, Elijah Standing, Will Augustus Granter, George James, Thomas Hugh Bullen, Newell Weston Whiting, Wm. Weston	S. of Dan and Jane S. of Will and Mipa S. of Will and Mipa W. of Samuel	Jan. 17, 1858 May 20, 1855 Nov. 20, 1856 Dec. 17, 1793 Feb. 1, 1774 S. of Jas, and Mary Hus. of Sarah S. of Jas. Jas. and James S. of Jesse and Sally Lovell S. of Wm. and Dorothy	Salt Lake City Salt Lake City Salt Lake City Worcester, England Willstowen, Chester, U. S. America Salt Lake City Badleigh, Dorset, England Penlanfach, Cardigan, S. Wales	Feb. 1, 1858 Dec. 30, 1857 Sept. 11, 1857 Feb. 24, 1858 Oct. 2, 1857 Feb. 23, 1858 Mar. 2, 1853 Mar. 3, 1858
Cannon, Geo. Q. Hoagland Knudsen, Christian Sims, George Smith, Eliza West Granter, Geo. Young, Sarah Mellen Young, Clara Chase Christianson, Isaac timi Maria	S. of Geo. Q. and Eliz. A. S. of Christian and Chris. W. of Richard	Aug. 18, 1809 May 26, 1856 Mary Jan. 29, 1856 1830	Kennebac, Maine Salt Lake City San Francisco, California Sealand, Denmark Feltwell, Norfolk, England	Mar. 3, 1858 Sept. 24, 1857 Nov. 14, 1856 Mar. 15, 1858 Mar. 2, 1858
				Mar. 20, 1858 Nov. 29, 1857

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Salt Lake City, Utah
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